

A true and perfect NARRATIVE

OF

What was said, spoken by Mr. Prynne, other formerly and freshly seclused Members, the Army-Officers, and some now sitting in the Lobby-House, elsewhere, the 7th. and 9th. of May last. The grounds inducing Mr. P. to go into the House: The Evidences, Reasons, by which he intended to demonstrate to them: That their New-Grimmon Weath, (or Good Old Cause) was originally projected by the Jesuites, and other forein Popish Enemies, erected by the Army-Officers, and those now convened, as their seduced Instruments, to destroy our Protestant Religion, Church, King, Kingdoms, Parliaments, Laws, Liberties, with the visible effects thereof since its erection: That the Old Parliament was absolutely dissolved by the Kings beheading, notwithstanding 17. Car. c. 7. That the Commons sitting since 1648. and now, neither are, nor can be the House of Commons, much lesse the Parliament within that Act. That our hereditary Monarchy, is the divinest, best, happiest, durablest of all other Governments; and its speedy restitution, the only means to prevent impendent ruine, and restore our Pristine Peace, Safety, Honour, Unity, Prosperity, both in Church and State: With some reasonable Applications to the Army, the sitting, seclused Members, Lords, and all Well wishers to the Publick.

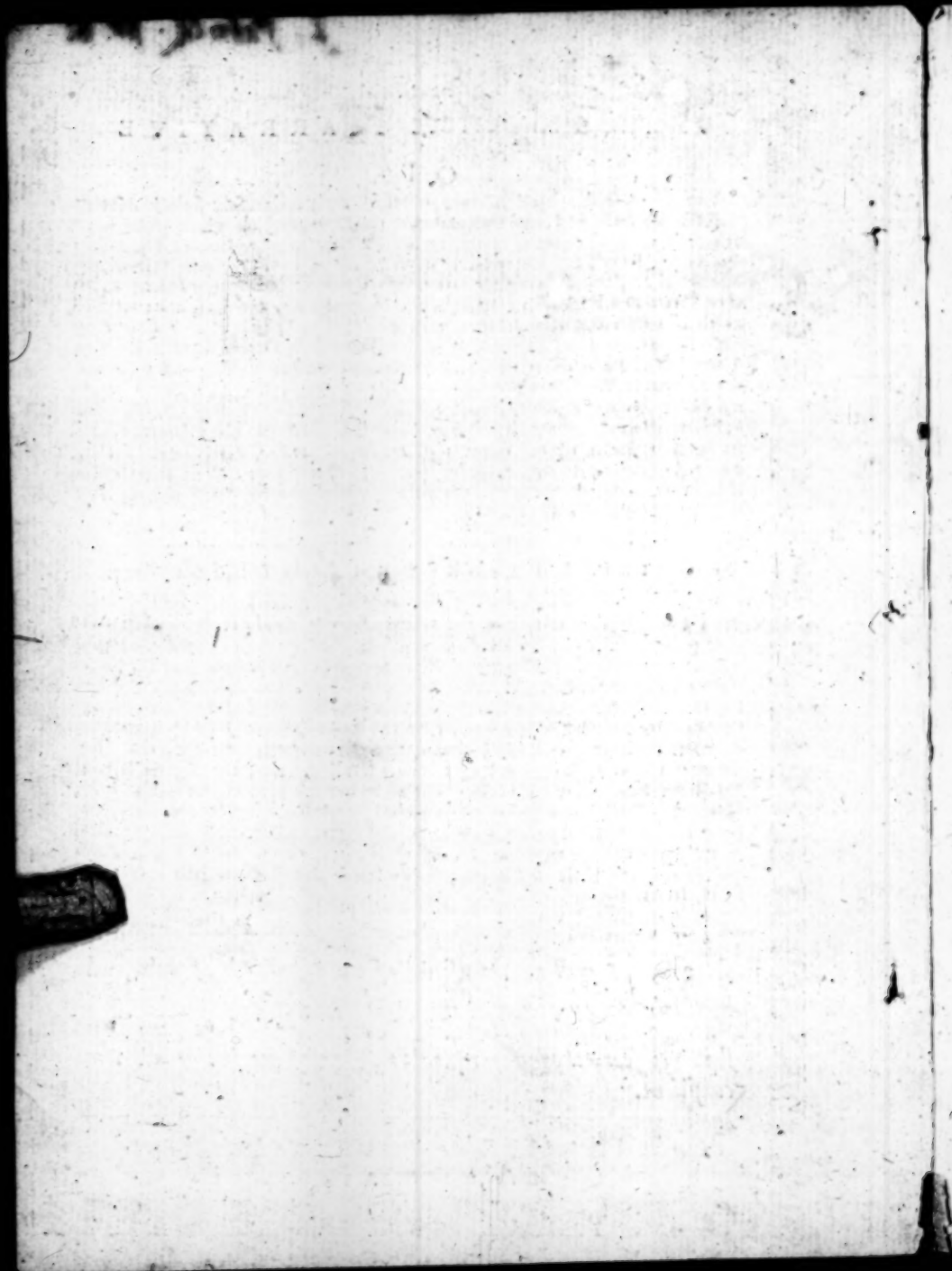
By WILLIAM PRYNNE Esq; a Benchor of Lincolns Inne.

Printed and published to rectifie the various Reports, Censures of this Action; to give publick satisfaction to all Members of the Old Parliament, the whole English Nation, especially those Visanders and free Burgeses of the Borough of Newpnt in Cornwall, (who without Mr. P. his Privy or liking, unanimously elected him for their Burgesse, Anno 1648. though soon after forcibly seclused, seoured, and now twice re-seclused in like manner by the Army-Officers.) Of his sincere and zealous to the uttermost of his power, to preserve OUR RELIGION, fundamental LAWS, LIBERTIES, GOVERNMENT, the Essential Rights, Privileges, Freedom of Parliament, and all we yet enjoy, according to his Oaths, Covenant, Trust, as a Parliament-Member, against the utter Subverters of them, by a NEW REPUBLICK, meer armed force, arbitrary will, and tyrannical power, through the apparent Plots, Seductions of our professed forein Popish Adversaries and their Instruments; here clearly detected in their native Colours, fruits.

Psal. 26. I will not be afraid of ten Thousands of men, who have set themselves against me round about.

Psal. 37. 3. Though an Host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

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in Little Brittain, 1659.



A true and full *Narrative* of what was
done and spoken by and between Mr. Prymme,
other secluded Members, & Army Officers, &c.

ON the 7th. day of this instant *May* Mr. Prymme walking
to *Westminster Hall*, (where he had not been six daies
before,) meeting with some old secured and secluded Members
of *Parliament*, summoned by King *Charles* his Writ and
Authority, for these only ends (expressed in all writs of
Summons to the Lords, and of Elections issued to Sheriffs
of Counties for electing Knights, Citizens, and Burgesses
of *Parliament*, and in the Indentures themselves by which
they were returned Members;) *To confer and treat of certain
great and arduous affairs, concerning the defence of the King,
Kingdom, and Church of England, and to do and consent
to those things which shall happen to be therein ordained by
Common counsel, (of the King, Lords, and Commons,) touching
the afore said businesses: which Parliament began
at Westminster the third day of November, 1640. They
shewed him a Declaration of the Officers and Counsel of the Ar-
my, made in such hast and confusion, that they mistook
the Month wherein they made it, dating it April 6. instead
of May 6. published by them that morning, (which Declara-
tion the day before, was presented to the Speaker of the said
Parliament, at the Rolls, by divers Officers of the Army, in the
name of Col: Fleetwood, and the Counsel of Officers of the Ar-
my, in presence of many Members of the said Parliament) con-
taining their earnest desire, That those Members who
continued to sit since the year 1648. untill the 20th. of April,
1653. would return to the exercise and discharge of their trust,
(expressed in the foresaid Writs and Indentures alone by
those who impowred, elected, & entrusted them as their Re-
presentatives, without any other forged new trust whatsoever,
inconsistent with or repugnant to it) Promising their readinesse
in their places as became them, to yield their utmost Assistance*

to them to sit in safety, for improving the present opportunity for settling and securing the peace and freedom of this Commonwealth; praying for the presence and blessing of God upon their endeavours; who after they had sate many years in performance of the trust reposed in them by the people, and being in the prosecution of that Duty assembled in Parliament at Westminster, upon the 20th. day of April 1653. were then interrupted and forced out of the House from that time untill this very day: Of which force they seemed in this Declaration unfeignedly to repent, by an actual restitution of the Members formerly forced thence, much more then of that * greater and more ap-

* See the Epistle and Appendix to my Speech in Parliament; and the 2d part of the History of Independency.

parent force of whole Regiments of Horse and Foot drawn up to the house it self in a violent maner, Dec. 6. 1648. where they seized, secured Mr. Pr. with above forty; and secluded, forced away above 100 Members more of the Commons House, only for the faithfull discharge of their Trusts and Duties therein, according to their Oaths, Protestations, Vows, Covenants, Conscience; wherein most think they first turned out of the way, by wandring into other wayes from righteous & equal paths; which Members though they do not particularly invite to sit again, yet they having proved no breach of trust against them, do not in the least measure intimate, that they would forcibly seclude them from sitting if that Parliament should be publickly voted still in being by vertue of the Statute of 17 Carols 6. 7. as they in their Counsel of the Army have actually resolved, by their invitation of the Members thereof to sit again, as Mr. P. & those Members who shewed it to him conceived upon their perusal thereof. Mr. P. being after informed, that the Old Speaker and sundry Members of the long Parliament were then met in the painted Chamber to consult together in order to their meeting again in the House, was moved to go thither to them which he refused, because it was no place where the House of Commons ever used to meet or sit as an House, but only as a Committee upon conferences with the Lords: Soon after Mr. P. heard by some Members and others, that the old Speaker and about forty

forty Members more, with the *Mace* carried before them,
 were gon from the *Lords* House into the Ho. of *Com.* & there
 sate as an *House* by vertue of the Stat. of 17 *Car. c. 7.* and their
 old Elections by the Kings Writs, Vpon which there being
 then above 30 of the old seclused Members in *Decemb.*
 1648. in the *Hall*; they did think fit and agree, that to auoid
 Tumult, about 12. or 14. of them, in the name of the
 rest, if freely admitted without any seclusion, or engage-
 ment, should in a friendly manner, desire to know of them,
Vpon what account they did now sit there thus sodainly and unex-
pectedly, without giving any convenient notice or summons to
all the rest of the Members to sit with them? If only by vertue
 of the Act of 17 *Caroli ch. 7.* thus penned. *Be it enacted and*
declared by the King our Soberaign Lord, with the Assent of
the Lords & Commons, That this present Parl. now assembled
shall not be dissolved, unless it be by Act of Parliament to be
passed for that purpose; Nor shall any time or times during the
continuance thereof, be prorogued or adjourned, unless it be by
Act of Parliament, to be likewise passed for that purpose. And that
the House of Peers shall not at any time or times during this
present Parliament, be adjourned, unless it be by themselves or
their own Order. And in like manner. That the House of Com-
mons shall not at any time or times during this present Parlia-
ment, be adjourned, unless it be by their own Order. And that all
and every thing or things whatsoever done or to be done, for the
adjournment proroguing or dissolving of this present Parlia-
ment, shall be utterly void and of none effect: Then they inten-
ded to send for the rest of the Members walking in the Hall
to come in unto them: and to move, that all surviving
Members of this Parliament, might by joynt consent parti-
cularly be sent to, and invited to meet and sit in the House
at a convenient day, before any Vote or Order passed by
the then sitting, thus sodainly conyened without any notice
(which would be interpreted rather a surprize, and un-
Parliamentary practice, both by the absent Members and the
whole Nation, than any obliging Parliamentary Vote or
Order of the House) and more discontent than invite
 the

the absent unsummoned Members unto them; making the publike rent greater than before. And when they were there assembled, that in the first place they might freely & fully debate this Question, (wherein there were different Opinions between the Members themselves, and other learned Lawyers,) *Whether this Parliament was not actually dissolved by the late Kings forcible death?* which is clearly M. P. his opinion formerly published) Or, *Whether it was not still in being, by vertue of this Act, notwithstanding the Kings death, or any other thing or things done already by the Army-Officers or others for the adjourning, proroguing or dissolving thereof?* If it should upon such debate be Voted by the Majority of the House to be really and legally dissolved; they held it their duties and theirs now sitting, to acquiesce therein, and act no farther as a Parl. But if voted *still in being*, they all held it their duty, to sit and joyn their best Counsels and Endeavours to settle the Government, Peace, Safety of our distracted Church and Nations, now more shaken, unsettled, endangered in their apprehensions than ever, and would submit their private contrary Opinions in this (as in all other Votes) to the over-ruling Judgement of the whole House; as the only hopefull way to revive the ancient Constitution, Rights, Privileges of Parliament; and resettle us upon lasting foundations of Peace and Prosperity.

Upon these Resolutions alone, & none other, which Mr. P. intended to propose to those then sitting, he went to the Lobby door of the Commons House, accompanied with Sir George Booth, Mr. Arthur Annesley, Sir John Evelyn, Mr. Th. Gwyn, Mr. Charles Rich, Mr. Mountague, Mr. R. Knightly, Mr. Hungerford, and one or two more; which being shut to keep out the people crowding on the stairs to get in, through whom they could hardly pass, M. P. knocked twice or thrice, but could get no admittance, till the door being opened to let out M. Nye & some other Ministers, Mr. P. with Sir Geo. Booth and Mr. Annesley, being foremost, pressed into the Lobby; and then the door being shut & bolted again, Mr. P. unbolted & held

held it open till the rest came in; where they finding Mr. John and Mr. James Herbert standing in the Lobby, acquainted them with their intentions to go then into the House, who resolved to go in with them. Coming all up towards the House door, which was shut and kept Guarded (as it presently appeared) by some Officers of the army, Mr. P. required them, to open the door to let them in, being all Members of the old Parliament; who thereupon demanded; Whether they had continued sitting in it since 1648. to 1653. M. P. & the rest all answered, That being Members of the old Parliament, they would give no account to the or any others of their sitting, but only to the House it self wherof they were Members, being contrary to the Privilege of Parliament, which they & others were obliged inviolably to maintain: Upon which demanding their names, they said; that if they would send in a Note of their names to the House, and they ordered them to come in, they should be admitted. Whereto Mr. P. replied, We yet knew not who were within the House, nor whether they were yet sitting, nor upon what account they sat; nor was it agreeable with the Custom or Privilege of Parliament for one Member to send tickets to his fellow Members for free admission into the House, being all equals, and having an equal right freely to enter into it at all times, as well as they; nor was it their duty thus to capitulate with Members, but obey their just commands in opening the door: Which they still refusing, Mr. P. demanded, Who and what they were, being all strangers to them? and by whose authority, or order they thus forcibly kept them out? They answered, they were Officers of the army, and had sufficient Authority to keep the out, if they had not sat since 1648. till 1653. Mr. P. demanded, From whom they had their warrant, since they could have none from those within, being but newly entred; and none else could give the such a warrant, nor they within before they heard them, and gave good reason for it; demanding them to produce their Order, if they had any in writing, that they might know by whose authority they were thus forcibly kept out; demanding their several names twice or thrice, wherewith they refused

refused to acquaint them. Upon this M. P. told them, *They doubted of their Authority, Orders thus to seclude the, because they were either ashamed or afraid to tell the their names, when as they told them theirs: That they knew not whether they were Officers of the Army, or not, unless they knew their names, that so they might inquire the truth of it, or saw their Commissions: And if they were Army-Officers indeed, they had published a printed Decl. in all their names that morning, inviting (as they conceiv'd) all Members they formerly secluded, to return & sit again in the House to discharge their trusts: wherein they professed their former force upon, & seclusion of them, to be a Backsliding, and wandering into UNRIGHTEOUS PATHS; which they seemingly repented of; promising to yield their utmost assistance to them to sit in safety, and praying for the presence and blessing of God upon their endeavours: And if now within few hours after this Remonstrance published, they thus highly and publikely violated it in the view of all there present, by returning to their former Backslidings and Unrighteous paths, in secluding those who were Members afresh, and violating their own Declaration, none would henceforth credit them, or it. Upon which one of them told M. P. He knew he was none of them who sate since 1648. till 1653, therefore they were not bound to let him in, being not within their Declaration. Who retorted, he thought their repentance had been universal, not partial, of all their forces upon the House and Members, especially of their greatest Dec. 6. 1648. when they not only secluded, but secured and imprisoned him and 40 more in Hell, and other places, & forced away 3. times as many more for discharging their trusts, & asserting the true GOOD OLD CAUSE; against their Commissions, trusts, Protestations, and printed Remonstrances; which if they would look back upon and well consider (as they proclaim they had done in their New Decl.) they would find to be one of their greatest Backslidings where they first turned out of the way, which caused God to withdraw his presence and GOOD SPIRIT FROM THEM ever since, and give them up to the prosecution of a New Romish GOOD OLD CAUSE, which had brought*

us into a sad posture, occasioned many vicissitudes of dangers, and caused God in his Providence to make all their Essays to settle us, utterly ineffectual, to convince them of, & reclaim them from their Error: which they now pursued afresh, as vigorously as ever: That for his own part after his Imprisonment by them against both Lawe and Privilege in 1648. in sundry places, he was again forcibly seized by some of the Army in his House in 1650. and kept a close Prisoner near 3. years under armed guards of Souldiers in 3. remote Castles far distant from those then sitting: Therefore they could not make their unrighteous Imprisonment of him then without any cause or bearing, a just ground to seclude him from sitting now. But all these expostulations of M. P. and others, not prevailing, they desired all present to take notice and bear witness of this high affront and breach of Privilege in this their forcible seclusion. And so departing Mr. Knightly meeting Major General Lambert in the Lobby, complained to him of this forcible seclusion; who gave him a civil Answer to this effect; That things were now in an hurrie, and their intring at this time into the House might cause some disturbance, but doubted not such course would be taken by the Officers of the Army in few daies, that none should be forcibly secluded, and so they went from the Lobby into the Hall from whence they came, acquainting those Members they left there with the premises.

After some conference with one another, it was thought fit they should meet about 4. a clock in the Evening under Lincolns Inne Chappel, and in the mean time that every one should inquire, what old secluded, or secured Members were now in town, and how many Members of the long Parliament were yet living, chosen or sitting before December 6. 1648. when they were first forcibly secluded by the Army. Some met accordingly, and upon conference found, there were about 80 secluded Members then in London and Westminster; being near double the number of those sitting that day; and above 300 Members of all sorts yet living, chosen or sitting in the Commons House before Decemb. 1648. over and a-

bove those that now sate, all which they conceived ought in justice to be summoned by the Speakers Letter, freely to meet and sit in the House at a convenient time to be agreed upon. In order whereunto some ten of them met in the Council Chamber of *Lincolns Inn*, where the old Speaker used to sit in Council as a Benchers with the rest of the Benchers concerning the affairs of the Society) as the fittest place to write down a Catalogue of all the surviving Members names, by the help of their Memories and the printed list of them; which having finished, they departed, agreeing to meet in *Westminster Hall* about 9 of the clock on Monday morning, whither M. P. carried the list of the names he had formerly written, digested into an *alphabetical order*, to communicate it to other Members, Those that sate meeting on the Lords day, adjourned their House till ten of the clock Monday morning: But the Courts not sitting in *Westminster Hall* that day, Mr. P. found the Hall very thin, & few Members in it. While he was standing in the Hall expecting those who promised to meet there, he was twice informed one after another, that there were no Guards at all at the House Door, that any person might freely go into it without examination, there being but few Members within, and the Doors standing open. Whereupon he spake to 4 or 5 Members there met, to go along with him into the House, and if they were freely admitted, to give notice of it to the rest to follow after if they pleased: Some of them were unwilling to go being formerly repulsed, thinking it better to make a Narrative of their former forcible seclusion on Saturday, and to signifie it by a Letter directed to the Speaker, subscribed with their names, which Mr. P. conceived superfluous, since the Door now stood freely open to all without any Guards to seclude any, and that, as he apprehended, in pursute of Major General *Lamberts* promise to Mr. *Knightsly*: And it would be idle to complain of that force by Letter, wherewith they might now acquaint those then sitting by their own mouths, if there were cause. Vpon which

which ground, M. Prynne, Mr. Annesly, and Mr. Hungerford about ten of the clock went to the House, where the doors of the Lobby & House were at first knock opened to them by the ordinary Door-keepers, upon their telling th^e they were Members, (there being no Guard at either door) who delivered to each of them as Members, a printed Paper intituled, *A Declaration of the Parliament assembled at Westminster, Saturday 7. May, 1659.* They found not about 9. of 16. of those who sat, within the House, who courteously saluted them: After some short discourses, Mr. Annesly, and Mr. Hungerford leaving Mr. Prynne in the House, (out of which he resolved not to stir upon any occasion) for fear of a new forcible seclusion) went back into the Hall to acquaint the Members in it, they might freely enter if they pleased: Mr. Annesly returning, was forcibly kept out from re-entring by some Soldiers, sent thither (as he conceived) for that purpose. Wherewith he acquainted Mr. P. by a Note, desiring to speak with him at the House door; which being opened, Mr. Annesly pressed to go in to speak with him, but was denied entrance, unless he would give his paroll presently to come out again and not stay in: whereupon he said, *Though they had often broken their parolls with them, yet he would not break his parol, but would come forth so soon as he had spoken with M. P.* which he accordingly performed. After this Mr. P. had conference with divers Members as they came in, who said they were glad to see him in health, and meet him there again. The House being thin, M. P. turned to the Statute of 17 *Caroli*, c. 7. reading it to himself; and after that to two other Members: telling them, it was a doubt, whether the old Parliament was not determined by the Kings death, notwithstanding that Act; which was fit to be first freely debated in a full House, before ought else was done. Upon which they demanded, *Why he came amongst them, if he made a scruple, or thought it to be dissolved?* Who answered, *to have it fully debated and resolved in a full and free House.* After which Sir Arthur Haslerigge coming in, Mr. P. saluted and

told him, He was glad to meet him again in this place: who presently answered; he had nothing to do to sit there as a Member, being formerly secluded. Whereto he replied, he had as good right to sit there as himself, or any other Member whatsoever, upon the account of the old Parliament, if in being: having acted, written, suffered more in defence of the rights and privileges of Parliament, than himself, or any sitting with him. Upon which Sir Henry Vane coming in, and stepping up to them, laid in a menacing manner: Mr. Prynn, what make you here? you ought not to come into this House being formerly voted out; I will you as a friend quietly to depart hence, else some course will be presently taken with you for your presumption: which Sir Arthur seconded, telling him, If he refused, that there would be a speedy course taken, and a charge put in against him, for his meetings on Saturday, and actions against the House. To which he replied, He had as good, if not a better right to sit, than either of them: That he knew of no Vote to seclude, nor of any there who had right or power to vote him out, being equally intrusted with themselves for the whole Nation, and those he represented: That he was never convicted of any breach of his Parliamentarie trust, and hoped they would have both the justice and patience to hear, before they voted him out: And then he doubted not to make it appear, themselves were greater Infringers of their trusts, and more worthy to be voted out than himself. As for their Charge and menaces, he was no way affrighted with them: It being as free and lawfull for him and other Members, to meet and advise together both as Members and Freemen of England, for preservation of themselves, the peoples Rights and Parliaments Privileges, when forcibly secluded, as they did on Saturday; as for themselves, or the Army Officers to meet privately and publicly both in and out of the House, to deprive them of their privileges, as they had oft times done of late: That these high menacing words, were a very ill performance of their New published Declaration, delivered him at the door: That they were resolved (by the gracious assistance of Almighty God) to apply themselves to the faithfull discharge of

their legal Trust; to assert, establish and secure, the Property and Liberty of the People in reference unto all, both as Men and as Christians.) *which if they should publicly violate, & null by any unjust charge, or proceedings against him, who had suffered so much, both as an English Freeman, Christian, and Member too (by their 3 years close imprisonment of him without cause or hearing) under their new FREE-STATE, when first erected, and now again upon their very first reviving of it, though a Member, only for coming into the House and meeting with other Members, to claim their rights: It would highly reflect upon their intended new Free State, and make all out of love with it.* After which, they going up with other Members into the Committee Chamber, to consult how to dispose of or get him out of the House, about half an hour after they all came down into the House, where Mr. P. continued sitting: the Speaker being come in the interim, they first concluded to goe to prayers, then to sit as an House: whereupon all taking their places, Mr. *Prynne* took his place too where he usually sat before, resolving not to stir thence: which Sir *Arthur* and Sir *Henry* observing, after some whisperings with the Speaker and others next them; though the Cushion was laid, and order given to call in the Chaplain to pray, yet they countermanded it, telling the Speaker, "It was now somewhat late, and they could dispatch little before dinner: therefore they would by agreement, without any adjournment, presently rise and go to dinner, and then sit in the afternoon about one a clock; and the Speaker in the mean time might dispatch a business he said he must needs doe." Upon which they all rising, Mr. P. continued in the House till most of them (being about 42. with himself in his computation) were gone out, lest they should return and sit so soon as he was gone, his presence there, being the sole cause of their not sitting. Mr. *Prynne* then going out after them, found a guard of Souldiers with Halberts at the door, and a Troop of Horse in the Pallace Yard; which were purposely sent
for

for to keep out the other Members, and Mr. P. if he returned, as the sequel proved. Mr. P. having acquainted some secluded Members in the Hall with these passages in the House; who agreeing to send a letter to the Speaker touching their forcible seclusion on Saturday, he returned to *Lincolns Inn*, where he dined in the Hall: Immediately after dinner he repaired to *Westminster*, with a resolution to goe into the House if admitted; or protest against the force if secluded by the Army Gards there placed: he found an whole Troop of Horse, in the Palace yard, and a Company of Foot on the Stairs, and Court of Requests, drawn thither to keep him and other Members out; whereupon he walked in the Hall til past 3. a clock, expecting the Speakers coming, with whom he intended to enter; At last, being informed that he went the back way without the Mace, and was gon into the House; Mr. P. to avoid tumult (a company of unknown persons in the Hall going after to see the issue) went purposely forth towards the Abby, till all were gone from the steps; and then going up only with one of his acquaintance, (no Member) he found the door and stairs before the Lobby strictly garded with *Red-coats*, who with their Halberts crossed the door and steps so thick that none could pass: whereupon Mr. P. demanded entrance, saying, he was a Member; and they being ignorant who he was, permitted him to pass through their pikes into the Lobby, but secluded his friend from going up with him. When he came at the House door to enter, several Officers of the Army there placed (one of them sitting in a chair) told him, *That he must not enter, and that they had special Order to keep him out of the House:* Whereupon he Protested against this their forcible double seclusion of him, as an high contempt and breach of Privilege, contrary to their own and the sitting Members Declaration published that day, demanding in the name of all the Commons of England, and those for whom he was elected, free admission for himself and other Members they kept out by a visible force of horse and foot; which was a worse and more real levying of warre against

gainst the Parliament, then the beheaded King or his party were guilty of, & whose imprisoning, prosecution of MEMBERS OF PARLIAMENT for opposing his unlawfull will, after the Parliament: and coming to the House only to demand the 5. impeached Members, without offering force, or secluding any Member, but ABOVE ALL, HIS LABOURING THE ENGLISH ARMY TO BE ENGAGED AGAINST THE ENGLISH PARLIAMENT; (being a thing OF THAT STRANGE IMPIETY & UNNATURALNES, that nothing can answer it, but his being a *foreigner*) with his breach of Faith, Oath, Protestations, in levying war against and offering force to the Parliament only at a distance, without keeping out any by armed Gards) being the principal unparaleld Treasons, for which the most of those now sitting in their very Declaration of 17 *March* 1648. (expressing the grounds of their late proceedings against him, and setting the present GOVERNMENT in the way of a FREE STATE, nowcyed up as their GOOD OLD CAUSE) appealed to all the World to judge, whether they had not sufficient cause to bring the K. to Iustice: and execute him as they did: Of all which they were formerly & now far more guilty in placing Gards of Horse, & foot at the Parliament Doors to keep out him & other Members: it being a force and levying of war upon the House it self and Members, which would null all their Acts and Votes, as the sitting Members in their Declaration & Speaker in his Letter, *An.* 1648. (upon the *London* unarm'd Apprentices Tumults at the House Doors, though they kept out none) yea some now sitting in their Speeches in the last dissolved Assembly at *Westminster*, declared very lately: After which some of the Officers said, *Pray talk no more with him*: whereto he replies, *he must talk a little more to them*, in their own Language: That the Army-Officers and Counsel themselves had forcibly turned those now sitting out of Doors, 20 *April* 1653. and thus branded

(a) The true State of the Commons-wealth in reference to the Government by a Protector and a Parliament: maintaining therein a full conformity to the declared principles and engagements of the parliament and Army. It being the opinion of divers persons who throughout the late troubles have approved themselves faithful to the cause and Interest of God and their Country Presented to the publick, for the satisfaction of others, printed 1654. p. 9. 11. which Mr. Pryane had then in his pocket.

branded them in their Declarations and (a) other Papers he had then about him: for their Dilatory proceedings in the House, unlimited Arbitrary proceedings at Committees, their wilfully perverting the end of Parliaments, by becoming studious of parties, & private Interests, neglecting the Publick, so that no Door of Hope being opened for redress of their grievances, nor any hope of easing the people in their burdens, it was found at length by these their exorbitances, That a Standing Parliament was in it self the greatest grievance; which appeared yet the more exceeding grievous, in regard of a visible design carried on by some among them, to have perpetuated the Poison in their own hands, it being utterly impossible in that corrupt estate, (even in the judgement of moderate men) that they who made gain the main of their business, should become instruments of our long desired establishment: Therefore it became an Act no less pious than necessary, for the Army now to interpose upon the same equitable ground as heretofore in the like cases of extremity, (no ordinary medium being left) to provide for the Main, in a way irregular and extraordinary, by their most necessary and timely dissolution. Yet notwithstanding all these brands they have publickly layd upon them, (which they and others never yet wiped off by any publick Answer as the formerly secluded Members had refuted those base aspersions and calumnies the Army had falsely cast on them) they had now invited those very Members to return and sit again without secluded any of them, and engaged to yield them their best protection, as the Assertors of the Good Old Cause, who had a special presence of God with them, and were signally blessed in the work: yea as the only Instruments for settling and securing the peace and freedom of this Commonwealth: Therefore they had far greater reason to invite & call in him & the other first secluded Members than thus forcibly to exclude and ascribe and give to them alone the Supream Authority of the Nation

tion which they have engrossed to themselves without the peoples Vote or Election in who alone they have formerly *voted it; A pre- * Jan. 6. 1648.
 sage of their subsequent Free-Scate proceedings, when once se-
 lected in their Government, and a strange contradiction; Wherefore
 they should much more invite him and others they formerly and
 now afresh have forcibly secluded, against whom they had not the
 least Exceptions, to settle us again in peace and freedome, which
 they had done when they late, had they not secluded them. After
 which one of the Army Officers told Mr. Prymme, he had deserted
 the Good Old Cause: To which he replied, That the true Good Cause for
 which they were first raised, was only to defend the Kings person, King-
 dom, Parliaments, all its Members, Privileges, and secure them against
 all force and violence whatsoever, which cause they had not only deserted
 but betrayed, and fought against, contrary to all former Engagements, to
 which cause he adhered, and desired entrance to maintain it. To
 which he answered, That indeed was once their Good Old Cause; but now
 it was not so, for since they had pursued another Cause: Mr. P. replied,
 that then they were real Back-sliders therein, and their Cause neither
 old nor good, but bad, new and destructive to the former old one. In con-
 clusion Mr. P. pressed them to shew their braver for his seclusion, & tell
 him their names: They answered they would not shew it, nor tell
 their names: He then told them, That certainly their Good Old Cause
 was in their own Judgements, Consciences very bad, since they durst not own
 it by name: They answered, That Mr. Annesly the last day when they re-
 fused to tell their names, as they do now, had inquired out some of them,
 from whom he might learn them. In conclusion when he could not
 prevail, he told them, they declared themselves and those now sitting ar-
 rant Cowards, and their magnified Good Old Cause to be very bad,
 since they were afraid of one single person without Arms, when as they were
 a whole Army of armed men, and had above 40 voyces to his one, yet were
 afraid to admit him in, for fear he alone should blow them all up with the
 breath of his mouth, and goodness of his cause. And so departing, he met
 Mr. Prydeaux in the Lobby, and desired him to acquaint those within,
 that he was forcibly kept out of the House by the Souldiers, who baset the
 passages to keep out what Members they pleased; Then returning a-
 gain into the Hall, a secluded Member he there met pressing him to
 know what passed in the Lobby: he related the sum of what was done
 and said, which divers pressed about him to hear, and some com-
 mon Souldiers among others; who when he had ended his Re-
 lation, said, he was an honest Gentleman, and had spoken nothing but
 truth and reason. After which meeting with Colonel Ok in the

Hall (who came over to transport him from Jersey into England, they had some discourse touching his forcible seclusion, and the great scandal and ill consequences of it; which divers pressing to hear, Mr. Powert out of the Hall to avoid Company, and meeting with the Member who drew up the Letter to the Speaker, persused and signed the fair Copy, and so departed to Lincolns Inne without any Company.

This being an Exact Narration of the truth, substance of what passed between Mr. P. the Army Officers, and those now sitting, on the 7th and 9th. of this instant May, both in the Lobby, House, and elsewhere, Mr. Prymme being since necessitated to publish it, to prevent and rectifie the various misreports thereof. He shall now relate, (as a Corollary thereunto) the true and only reasons then inducing him (after earnest Prayer to God for direction and protection in this Grand Affair) to press the admission of himself and other Members into the House, to correct the manifold contradictory censures of what he then did and spoke.

Some have been staggered and amazed at it, as if he were now turned an Apostate from his former principles, acting both against his Judgement and Conscience, to cry up, and make himself a Member of that old Parliament, which he publicly printed to be dissolved above ten years since, by the Kings death; Others have censured it for a rash, foolish, and desperate attempt.

A third sort condemn it as a seditious, tumultuous if not treasonable Action, prejudicial to the publick peace and settlement, deserving severe exemplary punishments.

A fourth Class doome it, as a scandalous Act, dishonorable, destructive to our Religion.

A fifth sort cry it up, as a most necessary, heroic, rational, zealous Action, deserving everlasting honor, prayse, thanks from the whole English Nation, and a necessary incumbent duty as a Member of the old Parliament, (though legally dissolved) being pretentionally now revived against Law, Truth, by those very Army Officers, who six years past *ipse facto* dissolved, and declared it to be dissolved; yea have held many new Mack-Parliaments of their own modelling since, all proving abortive, by forcible ruptures as the long Parliament did.

It is not in Mr. Prymme's power to reconcile or controll these contradictory censures; neither was he ever yet so foolish or vain-glorious, as to be any wayes moved with the censures, opinions, or applauses of other men; nor so ambitious, covetous, as to pursue any

any private interest of honor, profit, revenge, &c. under the notion of publick Liberty, Justice, Reformation as many have done; nor so Sycophantical as to connive at others destructive exorbitances, gilded over with specious Titles; this being his constant rule, to keep a good Conscience in all things both towards God and man, Acts 24. 16. to discharge his publick trust, duty towards God and his Native Country; though with the probable hazard of his life, liberty, estate, friends, & what else may be precious to other men; to trust God alone with the success, reward of his endeavors, to let others censure him as they please; to fear no Mortal or power whatsoever in the discharge of his duty, who can but kill the Body, Mat. 10. 23. (nor yet do all persecutions, that but by Gods permission) being utterly unable to touch the Soul, but to fear him alone who can cast both Soul and Body into Hell.

The only ground, end, motive, inducing Mr. Pryne thus earnestly and timely to get into the House, was no wayes to countenance any *unparliamentary* Conventicle or proceedings whatsoever, nor to own those then sitting to be the old true Commons House of Parliament, whereof he was formerly a Member, as now constituted, much less, to be the Parliament it self then sitting; but to discharge the trust to which he was once involuntarily called without his privity or solicitation, by an unanimous election, a little before the last Treaty with the King, having refused many Burgeships, freely tenderd to him with importunity, both before his election at *Newport* and since, being never ambitious of any publick preferments, which he might have easily obtained, had he but modestly demanded, or signified his willingness to accept them. After his election against his will and inclination, he came not into the House till the Treaty was almost concluded, (and that at the request of divers eminent Members) only with a sincere desire to do that cordial service for preservation of the King, Kingdom, Church, Parliament, Laws, Liberties of England, and prevention of those manifold Plots of foreign Popish Adversaries, Priests, Jesuites, Sectaries, seduced Members, Army-Officers, and Agitators, utterly to subvert them, which other Members overmuch or totally neglected, coldly opposed, or were totally ignorant of: What good service he did in the House during that little space he continued in it, is fitter for others then himself to relate. How fully, he then discovered to them the true original Plotters, fomenters of that Good Old Cause, now so much cryed up and revived, how strenuously he opposed, how truly he predicted the dangerous consequences of it, since experimentally verified beyond

* Comforting, supporting himself against reproaches, libels, calumnies cast upon him: With Mat. 5. 10, 11, 12. 1 Pet. 3. 14, 15, 16, 17. c. 4. 12, 13, 14, 16. Phil. 1. 29. 2 Cor. 4. 8, 9, 10, 11, 16, 17. c. 1. 3, 4, 5, 12.

contradiction, his printed Speech Decemb. 4. 1648. can atteste, and his *Memento*, while he was a prisoner: For this Speech & good service of his in discovering, oppugning the New Gunpowder-Treason then plotted and ripened to perfection, to blow up the King, Parliament, Lords, Laws, Liberties, Religion at once, violently prosecuted by the force, Remonstrance, and disobedient practices of the rebellious Army Officers and Souldiers, he was on the 6th. of December 1648. forcibly seised on at the Lobby-Door as he was going to discharge his trust, and caried away thence by Col. Pride and others.

How unhumanly, unchristianly Mr. Prymne (seised with other Members at the House door Decemb. 6.) was used by the Army-Officers, who lodged him (& them) in hell on the bare boards all that cold night, almost starved him (and them) with hunger and cold at Whitehall the next day, imprisoned him many weeks in the Strand, and after seised, kept him (by a new Free-state warrant) a strict close Prisoner in three remote Castles nigh three years, for his Speech in the House, against their most detestable Treasons, and Jesuitical proceedings against the King, Parliament, Privileges, and Members of it, is (a) elsewhere at large related: This being all he gained by being a Member, and for asserting that true *Good Old Cause* against the new Impollure now cryed up afresh, to turn our antient Kingdom into a New Republick, and our Parliament of King, Lords, and Commons, into a (a) select, unparliamentary Junctio, or forty or fifty Members of the old dissipated House of Commons, selected, impowred only by the Army, not People, to act what they prescribe, to extirpate King, Lords, Monarchy, Magistracy, Ministry, Laws, Liberties, Properties, and reduce them all under Jesuitisme at first, and our forein Enemies Vassallage in conclusion. Mr. Prymne then being most clearly convinced thereof, by what he formerly published as a Member in his Speech and Memento, and since in his Epistle to a New Discovery of Free-States Tyranny, his Jus Patronatus, his historical and legal Vindication of the fundamental Laws, Liberties, Rights, Properties of all English Freemen, A new Discovery of Romish Emissaries, his Quakers unmasked, and in his Republicans Good Old Cause truly and fully anatomised; wherein he infallibly demonstrater, their converting of our late English Monarchy into a new Common-wealth, or elective Protectorship to be the antient projected moddles of Father (c) Parsons, and other Jesuites, and Tho. Campanella the Italian Friar (d) specially recommended by them to the pursuite of the King of Spain, who prosecuted it all he could to promote his universal Monarchy, and so much rejoiced

(a) See Mr. Prymne's Epistle and Appendix to his Speech in parliament, His 2d. part of the Narrative of the Armies force, 1640. and A new Discovery of Free-State Tyranny. 1655.

(b) See his brief Memento to the present unparliamentary Junctio. 1648.

(c) In his Memorial for Reformation of England. 1690. War.

his quodlibets p. 92. to 96.

310. to 334. W. B. Clarks

his answer to Father Parsons

Libel, p. 75.

(d) De Monarchia Hispanica, c. 25,

27.

joyced at it, that he was the first foreign King who presently sent an extraordinary Ambassador to congratulate the accomplishment, applaud the constitution of, & enter into a League of Friendship with it; whose flattering panygerick in his Great Catholique Kings name, in prayse thereof, and what an honour it was to them, that he was the first *foreign Prince* that owned them for a *Commonwealth*, made the *Commons House* so intoxicated, that they gratified him in all his requests, and pursued all his designs, only to ruine us and the *Netherlands*, layd down by *Campanella, De Monarchia Hispanica*, c. 25, 27. by furnishing him with many thousands of *Irish forces*, quarrelling with the *Hollanders*, maintaining above three years bloody wars with them, with infinite losse and expence to both Nations, taking the *French Kings Fleet*, provisions merely designed for the reliefe of *Dunkirk*, whereby he presently (e) *Romes* regained it to our prejudice: And on the other hand (e) *Cardinal* *Richlieu* of *France*, the great Incendiary of Christendome, and fomenter of all our Domestick wars in his life; the *French King* and *Mazarine* by his instructions in writing after his death, vigorously brought to pursue this very design: His instructions to this purpose publick light. (recorded by (f) *Conte de Galeazzo Gualdo Priorato*, an excellent (f) *Italian Historian*) are very memorable; who relates; That *Cardinal Richlieu* Anno 1642. (after he had involved the King, Parliament, and Ireland in a bloody Civil war) being near his death, delivered these politick instructions for the King his Master to pursue for carrying on his designs in relation to England with successe; That *abate* all other things he should endeavour to keep the Government of *Great Britain* divided and disunited, by ayding the weaker party, that the other might not make it self too powerfull; By causing the three Kingdomes of England, Scotland, and Ireland to be divided, either by nominating other Kings (g) (elective of another family, accomplished by erecting an elective Protector) and petition; as by moulding them into a *Commonwealth* (as our Republicans have formerly and now done again) Yet with this caution, That when they are reduced into a *Commonwealth*, so to order the matter, That it may not be united into one, but divided. How punctually *Cardinal Mazarine* prosecuted these instructions ever since, and accomplished them at last, the Letters taken in the Lord Digbys Cabinet, * printed by the Parliaments order, 1646. and O. Cromwells late intimate correspondence with *Mazarine*, discover. And how much the Jesuites and Catholicks in *France* in November 1648. approved, applauded the turning of our hereditary Monarchy, which they, irreconcilably hated, envied, as well

(e) See the instrument of Government, and petition; and advice, Section 1.

A Collected p. 849, 850, 852, 863, 867, 868.

Appendix to well as the late King, and turning the Old Parliament into a his Speech, p. new Republican Representative, and that all their hopes to effect it were in the Army, to whom they wished all prosperity therein: you may read in a Letter sent from thence by the Armies Agent to a sitting Republican Member, soon after published by Mr. Prynne who got the original.

* See Mr. Prynne Good Old Cause stated & strengthened, p. 3, 4, 5, 6, 10,

k See Mr. P his Gospel plea, Warious quodlibets, and the Case of the Common wealth of England rightly stated,

l See his legal plea against illegal Taxes, his legal Vindication, p. 3, 4. his Brief Register of Parliamentary writs, and plea for the Lords.

Mr. Prynne knowing all this, and clearly discovering a fresh combination between the *Sectaries, Republican, Anabaptistical, Jesuitical, levelling party*, to pursue their designs afresh, and accomplish what they formerly attempted in the short Mock-Parliament of their own election, creation Anno 1653. and what was then passionately recommended to them by (k) *John Canne*, the Anabaptist in his *Voyce from the Temple* (dedicated to them) as their *Generation work*, which God and all his people then expected and required from them; even to extirpate the Church, & Ministry of England, *Advowsons, Glebes, Tithes*; and demolish all Parish Churches as *Antichristian*; to extirpate the Law root and branch under pretext of reforming and new-moulding it; to sell all Corporation and College lands, and set up a popular Anarchy, or tyrannical Oligarchy among us, under the disguise of the *Old Dissolved Parliament*, sitting from 1648. till April 20. 1653. after six years violent ejection of them with highest scorn and reproach, yet now invited by them to sit again to effect these *Romish designs* to our utter Confusion, but secluding all those who were like to obstruct or defeat them. Upon this consideration Mr. Prynne as a secluded Member of the old Parliament, wherein he detected oppugned all these Treasonable Designs heretofore, and since its dissolution by the Kings beheading, held it his bounden duty to prevent, defeat them now, and nip them in the bud; whereupon so soon as those now sitting entered the House, he assayed to go into it, with as many old secluded Members as he could, there being 80 of them in London: For although his judgement be, (l) that this Parliament is quite dissolved by the Kings beheading, as he oft declared in print; yet since the Army Officers and those now sitting with sundry others, pretend it still in being, and under that pretext alone have acted all their publick Tragedies, and Innovations, he conceived himself bound in Conscience upon their Concessions, to endeavour to prevent these mischiefs, and do all possible good he might, with better warrant and reason than most Ministers, Lawyets, Justices, Magistrates, Members of late Parliaments, (as they style them) have prayed for, complied with,

added

acted in, under those late Governors, Governments, & mock Parliaments (as he is confident some now sitting among them in this new Convention believe it dissolved, and yet go in only to prevent and allay those mischiefs which others violently pursue) which their own Consciences, and our laws resolve them without scruple to be utterly illegal; whereas this old Parliament, whereof he was a Member, was most legallie summoned and convened beyond dispute, and hath the colour of a legal Act of Parliament for its continuance, which those since have wanted : of which Act the greatest part of those now sitting taking advantage, notwithstanding their new Instruments, Declarations, Petitions, Advises, Addresses, and Sessions in other new Parliaments since; and it being a great dispute now among most secluded Members, whether that Parliament was not yet alive though the King be dead? the majority of their Voyces over-ruling his private Judgement, as in all other Parliamentary Votes and proceedings, gave a present sufficient call, warrant to him and others to enter the House to debate it, and act what and as they did; which will satisfie all those who censure it as *unarrantable or contradictory to his judgement* : especially when they shall hear what he really intended to propose to, the sitting Members when he got into the House, had they not gone out to prevent it.

He intended to inform them of those destructive Jesuitical ends and designs, forementioned, which they were now purposely called in to accomplish, carrying along *Thomas Campanella, Ricchileus* Instructions, with other Books, papers of theirs, and some printed Copies of the *Republicans* and others *Good Old Cause* truly and fully anathemised, now put out and published, to disengage them from its pursuit at the first, before they were engaged therein by any Votes or Actions, if he could but gain audience or patience to hear them pressed on their Consciences *Viva Voce*. But their unparliamentary adjourning on purpose to prevent it when he was in, and forcibly resecluding him by armed Guards when once out, he held himself bound in Conscience, to publish that to them and the world in print, which he was not permitted libertie to speak, as he formerly did (when forcibly imprisoned and kept from the House by the Armie as now, upon the like account) in his *Brief Memento to the present unparliamentary Juntes*, from his Prison-Chamber at the *Kings Head* (which they soon after took of) Jan. 1. 1648.

2ly. He intended to propose, That all armed Guards of Souldiers

17 E. 1. Re-
 stall Armor,
 1. Cooks 4
 Instit. p. 14.
 Mr. Prynnes
 Brief Register
 of all Parlia-
 mentary writs
 p. 27, 28. 177.
 215, 216. Ex-
 act Abridge-
 ment of the
 records in the
 Tower, p. 11,
 12, 14, 17, 19,
 22, 27, 36, 38,
 195.

m Mr. Prynnes
 Brief Regi-
 ster and Sur-
 vey of Parlia-
 mentary writs
 P 431.

n See their
 Votes, Jan. 6.
 Declaration,
 11 Martii
 1648. The
 Agreement of
 the People
 and Armies
 Remonstrance
 and Petition
 Nov. 16. 1648.
 & Jan. 20.
 1649.
 o 1 Jac. ch. J.
 Ash-Parlia-
 ment. 10.

p Cl. 33 E. 1.
 m. 4. dorf.

in or near the Cities of London or Westminster, might by publick Proclamau-
 tion be removed to a convenient distance thence, according to the (1) ancient
 Customs, Privileges, and Privileges of Parliament, prohibiting not
 only all armed forces, but the very bearing of any Arms or weapons
 in or near the place where the Parliament did sit, under severest penalties, lest
 they should over-awe the Members, or any way interrupt their proceed-
 ings: which the undutifull mutinous Officers, Souldiers, now in and near
 the City, (though rayled purposely to protect the Parliament and its Mem-
 bers from all force whatsoever) have frequently done, nay forcibly seclu-
 ded, imprisoned, ejected the Members themselves sundry times, yea turned
 the now sitting Members out of Doors, and now again on Saturday last,
 and this very Morning secluded him, and sundry Members when they
 came to enter in.

ly. That all the Lords, all seclured, secluded Members of the old Par-
 liament, not sitting after Decemb. 8. 1648. now about the City, (being
 double in number to those now sitting) might presently be called and
 freely admitted into the House; And all living Members of the old
 Commons House elected or sitting at or before that time, might by the
 Speakers Letter be desired in all their names, to meet together in the Com-
 mons House forty daies after, (the (m) ordinary time limited in most writs
 of Summons, or Resummons of Parliament) and nothing acted or vo-
 ted in the interval as a House of Commons, till they were all assembled,
 after their ten years seclusion, dissipation by the Armies force and war up-
 on them. This suddain, unexpected Clandestine, stealing into the Com-
 mons House, of about 41, or 42, Members alone, without any gene-
 ral notice given thereof to all the other surviving, absent Members, or
 places which elected them; sitting presently as an House of Parlia-
 ment, accompanied with a present forcible seclusion of all but their own
 Confederates, being a most unparliamentary practice, conspiracy, sur-
 prise, unworthy Saints, or persons of Honour, destructive to the very
 being, Privileges of Parliament, injurious to the whole Nation, as well as
 absent and secluded Members; yea contrary to their own Republican Votes,
 Principles; (n) That the Supream Authority of the Nation resides only in the
 Generality of the people: That it cannot be transferred from them to any e-
 ther, in or out of Parliament, but by their free consents and elections: That
 their Representatives in Parliament ought to be equally distributed through-
 out the Nation: No Member to be secluded when duly elected; and all
 things to be carried only by majority of Voyces, Contrary to the principles of
 Law, Equity, common Justice, Reason, which resolve, that (o) publick Acts of
 Parliament bind all men, because they all are Parties and Assenters to them by
 their election of Knights, Citizens, and Burgeses impowred, intrusted by
 them, and present when they passed by their common assent; Which they can-
 not be, when the farre greater number are absent, secluded, and have no
 notice of their present sitting: Contrary to common Right, and that just
 Maxime inserted into some ancient (p) Parliament Writs of Summons
 and

and elections of Sheriffs. quod omnes tangit ab omnibus approbetur, *that which concerns all ought to be approved by all.* And not only so, but this their surreptitious fraudulent suddain sitting and acting by themselves as a Parliament, if they proceeded would make them far more criminal and guilty of highest Treason, than King Richard the 2d. of old, impeached and, dethroned in the Parliament of 1 H. 4. amongst other Articles for this (q) *That the said King in his last Parliament at Salop, purposing to oppress his people, subtilly procured and caused to be granted, That the Power of the Parliament by the consent of all the States of his Realm should remain with certain Persons, to determine after the Parliament dissolved, certain Petitions delivered in the same Parliament, at that time not dispatched. By colour of which Concession the persons so deputed proceeded to other things, generally touching that Parliament, and that by the Kings will, In derogationem status Parliamenti, & in magnum incommodum totius Regni, & perniciosum exemplum: In derogation of the State of the Parliament, and to the great disprofit, (prejudice) of the whole Realm, and pernicious example: And that they might seem to have some kind of colour & authority for this kind of their proceedings; the King caused the Rolls of the Parliament according to his Vote, to be changed and deleted, contrary to the effect of the foresaid Concession: which is likewise mentioned in the printed Act of 1 H. 4. c. 3. and thus amplified; That a certain power was committed by authority of Parliament to certain persons, to proceed upon certain Articles comprised in the Rolls of the Parliament thereof made, and by authority aforesaid divers Statutes, Judgements, Ordinances, and Stablisments were made, ordained, and given erroneously and dolefully, in great disherison and final destruction, and undoing of many honourable Lords and Liege-people of the Realm and their Heirs for ever: whereupon that whole Parliament of 21 R. 2. with all the circumstances and dependents thereupon, were wholly reversed, revoked, voyded, undone, repealed, and annulled for ever. If this then were so high a crime and breach of royal Trust in King R. 2. even by consent and authority of the whole Parliament and three Estates, subtilly to procure the power of the whole Parliament to remain in the hands of certain Persons which themselves approved of; who exceeded their Commission and acted generally as a Parliament: And if this was a grand derogation of the state of the Parliament, a great damage to the whole Realm. and pernicious example for posterity; for which in the very next Parliament they impeached, deposed him, and nulled all these proceedings for ever. Then questionless their former sitting, acting in the Commons House from December 7 1648. till Apr. 20. 1653. and now again, without, yea against the consents, Votes of the Parliament, 3 Estates, & secluded Members, their repealing, altering the very Acts Ordinances of the Lords and Commons concerning the Treaty with the King, and sundry others; their nulling the Act for Triennial Parliaments, the continuance sitting of the Lords in this Parliament, their declaring themselves alone to be the Parliament of England, beheading the King*

self, their dis-inheriting the whole House of Lords and their Heirs forever of their Parliamentary Session. Judicature, Privileges, as much as in them lyeth; and thousands more of their real and personal Estates; their forcible secluding, securing the greatest part of their Fellow-Members, then, and now again by the Armies power, and sitting under their force (which by their own Declaration of August 6, and the Armies in pursuit thereof August 8. the Speakers Letter, July 29. 1648. yea Sir Arthur Hasleriges own Speech, and others of them, the very two last dayes they sat in the last Convention, nulls all they voted or ordered) must needs be a more execrable transcendent crime by thousands of degrees, a greater derogation to the State of the Parliament and its Privileges, of more fatal consequence to the whole Kingdom, and of far more pernicious example, than this Act of his, eternally to be exploded, declared null, void to all intents in it self, and demeriting the Highest censures, that the Justice of Parliament can inflict, being a more superlative Treason and High Misdemeanour than this Kings, or *Canterburies*, impeached by the whole House of Commons, and many of them thus acting, sitting, (1) *Toat to preserve himself from being questioned for his Trayterous courses, he hath laboured to subvert the rights of Parliaments, and the ancient course of Parliamentary proceedings:* this being the last Article of his impeachment, for which amongst others he lost his head, Which Presidents Mr. Prynne would have pressed them *viva voce* seriously to consider, at which they must needs stand mute and astonished not having one syllable to reply.

4ly. He would have propounded, That when all the Members met together, They should in the first place debate this point, *whether the old Parliament were not actually dissolved in point of Law*, by their beheading the King, notwithstanding the Statute of 17 *Caroli* c. 7th which though themselves by their former and present sitting by pretext thereof, the Army-Officers heretofore and now again deny, and many secluded Members hold still to be in being, yet for his own opinion he held, and had published it to be dissolved notwithstanding this Act, and to be *casus omittus* out of it, which he was ready to maintain against all Opponents, by these reasons,

* see his legal Vindication against illegal Taxes. p. 31. His Plea for the Lords: and Brief Register.

1. Because it hath been frequently resolved by Parliaments themselves, the Reverend Judges, and our Law-books, as 1 *H* 4 rot. Parl. n. 1, 2, 44. to 51. His 3. 1 *H*. 5. Rot. Parl. n. 16. 4 *E*. 4. f. 44. *Cooks* 4. Instit. p. 44. by King Charles own Declaration, 13 *Junii*, 3 *Caroli*, and his Judges and Counsel then, that the deposition, and death of the King doth actually dissolve the Parliament, and that the new King cannot hold and continue the old Parliament sitting, or prorogued at his Ancestors death, the Parliament of 22 *R*. 2. being dissolved by his resignation of his Crown, and the Parliaments of 14 *H*. 4 & * 24 *Jacobi*, by the deaths of these two Kings, and by like reason the last Parliament of 16 *Caroli* by his violent death.

* Mr. Rushworths Historical Collect. p. 270, 271.

2ly. Because the Parliament is no standing Court, sitting at certain seasons,

seasons by positive Laws, but summoned, constituted (/) by the Kings (Cooks 4 In-
 writs of summons, and royal prerogative, when and where he pleaseth; and Stat. c. 1.
 adjourned, prorogued, dissolved by his writ alone in point of Law and practise Cromptons
 in all ages at his pleasure; sitting sometimes longer, sometimes shorter, and Jurisdiction
 sometimes prorogued to another day, place, or countermanded after sum-
 mons, upon just occasions, as the Parliament, & Clause Rolls, the Act of 16
 Caroli c. 1. and other Statutes resolve. Now all writs of summons being
 actually abated by the Kings death which made them, as well as all Com-
 missions, Patents of all Judges, Justices, Sheriffs whatsoever, and other
 writs, informations in the Kings name and behalf, as the Statute of 1 E. 6.
 c. 7. Cooks 7 Report f. 29, 30. Crookes 1 Part. p. 1, 2. 10. 11. 97. 98. and
 other Lawbooks collected by Ash, Discontinuance de Preces 16. and
 Reattachment 7. determine. The writs of summons, and likewise of Par-
 liament must needs abate likewise: And the Lords being made Judges,
 and the Commons * Members of that particular Parliament only by
 the Kings writ: his death must determine their Parliamentary Judica-
 ture or Authority, sitting during the Kings pleasure, as well as the Judges,
 Justices, Sheriffs Patents, and all other Commissions whatsoever.

gly. Because every Parliament heretofore, & in the reign of K. Charles, by
 the very recitals of the Writs, is called: 1. In the name and by the authority
 only of the King regnant (in his natural capacity, accompanied with his
 politick) by his Christian name, Carolus Dei gratia Rex, &c. expressed in
 it, not generally by the Office King, but Carolus Rex. 2ly. It recites it to
 be called, (N) *De avisamento Consilii nostri*: 3ly. It styles it *quoddam*
Parliamentum nostrum 4ly. That the occasion of calling it, was about
 certain arduous businesses *Pro et defensionem Regni nostri*, (*or Jura*
coronae nostrae, &c. in many ancient writs) *contingentibus*: 5ly. That his lendar & Sur-
 vey of Parliament is called, *Quia cum Prelatis, Magnatibus et Pro-*
ceribus dicti regni nostri, or nostris, Colloquimur habere volumus
et tractatum. 6ly. It summons them thus; *Vobis mandamus, &c.*
quod personaliter interfitis Nobiscum, or ad Nos, such a day and place,
Nobiscum et cum ceteris Prelatis, Magnatibus, et proceribus praedictis tra-
ctaturi, vestrumque Consilium impensuri, super negotiis antedictis. 7ly. The
 Knights, Citizens, Burgeses and Barons of ports in the Commons House
 are summoned to doe and consent to those things which shall happen by
 Gods favour to be then ordained *De Communi Consilio super Nego-*
tiis antedictis (in sundry Writs styled by the King, *Negotia nostra, Re-*
gationis nostrorum, &c.) which clause is thus explained in Clau. 36
 E. 3. d. 16. cl. 37. 1. 3. d. 22. cl. 38 E. 3. d. 3. cl. 39 E. 3. d. 2. cl. 42 E.
 3. d. 22. cl. 47 E. 3. d. 29. *ad consentiendum his quae per Nos, et dictos*
Magnates et Proceres ordinari contigerit favente Domino. From all which
 particular clauses in the very writs of summons, it is undeniable, that the
 Parliament of 16 Caroli, was *ipso facto* dissolved by the Kings death:
 1. Because this Parliament was summoned particularly by King Charles in
 his natural as well as politick capacity, not in his politick alone, nor yet
 by or for him, his heirs & successors; who ceased to be both Charles and

See Mr.
 prynnes Brief
 Register, Ka-
 Register, & Sur-
 vey of Par-
 liamentary
 Writs.

a King of this *Realm* by his death. 1y. The Counsel by whose advice it was summoned, was *his*, not his heirs and successors Counsel. 2y. The Parliament convened, *his Parliament* alone, not his heirs or successors, both of them ceasing to be his Counsel or Parliament by his decease. 3y. The subject matter for which it was summoned. Divers urgent and arduous businesses concerning *Us*, not our heirs or successors, and the defence of *Dur* (not their) *Realm of England*: who was no more *Us*, and the kingdom no more *his kingdom*, so soon as he lost his life. 4y. The end of summoning this Parliament, was only this, for the *King himself* to have a conference and Treaty with the Prelates and Nobles, and for them to be personally present with *Us*, not our heirs or successors, to give *Us* their Counsel, &c. not our heirs and successors: All frustrate, made impossible, and absolutely ceasing by his death: because when once dead, they can neither parlie, conferr, nor treat with the King himself, nor the King with them, nor be personally present with Him for that purpose: unless they will averr, that a meer dead headlesse King can really confer, treat, parly, consult, advise with his living Prelats, Lords, Parliament, and they with him, &c. be Parliamentally present with each other in the Lords House, neither of which they dare admit into it, for fear the King if living, and Lords too, should afright them out of it, as the Kings ghost. yea the memorial of it though dead, might justly do. 6y. The mandatory part being in the *Kings name* alone, to summon them to treat with and give their Counsel unto *Us* concerning the foresaid businesses relating to *Us* and the defence of *Dur Realm*, *Dur Businesses* aforesaid, not our heirs and successors. He and his businesses all ending when he expires, the Parliament must of necessity determine. 7y. The Parliament ceasing to be the *Common counsel* of the King and his kingdom, and nothing possible to be ordained BY *Us*, (the King, nor his heirs and successors) Prelates, Nobles in Parliament, without his concurrent Vote. or when he is dead: unless a dead King can give counsel, make Ordinances, give his royal assent to Bills when deceased. It must inevitably follow, that all the Authority, causes, grounds, ends for which the Members of this Parliament were all summoned to treat, consult, and give their advice to the *King himself* determining, and becoming impossible to be performed by his death; the Parliament must of necessity expire and be dissolved, even as the natural body ceaseth to be and remain a living man when the Head is quite cut off: If then those now sitting (who cut off the Kings Head, the Head of the Parliament, and thereby destroyed that temporary body polittick) will have their Conventicle revived by this Act, they must set on his head again, raise him alive out of his Grave, and bring him back into the House, to impeach, condemn, decapitate them in this true High Court of Justice for this their beheading him in their Court of Highest Injustice. Which Mr. *Prynne* presumes they dare not doe, least his revived Ghost should scare them thence, or justly retriagate their transcendent Treachery.

ply. If any man by his will, dead, the King by his commissions, the Parliament by a special Act or Order, shall (a) authorize, empower any 3 persons joyntly to sell lands, give livery and seisin, execute any Commission, as Judges, & 3 Rep. 49. Justices, commissioners, Auditors, or Committees of Parliament, if any one of them die; both the survivors joyntly or severally can doe nothing, because their authority, trust was joynt, not severall, and joyntly, nor severally to be exercised. If there be not 40 Commoners in the House, they cannot sit or act as an House, nor dispatch the least affair; no more can any Committee of either House, unless their Number be sufficient to make up a Committee, as the orders and custom of Parliament appoint: Therefore, the Parliament of England being a Corporation, compacted joyntly of the King, Lords, and Commons House, and three estates, The death of the King necessarily dissolves the Parliament notwithstanding this Act, which did not alter the Parliaments Old constitution, but establish it. The (b) Kings personal absence from his Parliament heretofore and of late, was reputed very prejudicial to it, and his calling away some Lords, Great Officers, and other Members from it, a high way to its present dissolution, in his life: Therefore it must much more be dissolved by his death; and the Lords and Commons forcible seclusion both before and since it, by the Army and sitting Members; they having (c) *Vocem & locum in quolibet Parlamento Angliz*, as our Law-books, Statutes and their Patents resolve.

ply. The principal end of calling Parliaments is, to enact new and necessary Laws, and alter, repeal such as are ill or inconvenient; as the Prologues of our printed Statutes, our writs of Summons. Law-books, attest, and all accord. But no new Act of Parliament can be made, nor no former Acts altered, repealed, but by the Kings royal assent; who hath a Negative voice to deny, as well as Affirmative to assent to them, as well as the Lords and commons, as all our Parliaments, Judges, (d) Law-books, Parliament Records, Treatises of Parliaments, the printed Statutes in each Kings reign, more particularly, the Statutes of 33 H. 8. c. 21. 1 Jac. c. 1. in the close resolve; Yea, (e) both Houses acknowledged it in all contests with the late King, our Kings Coronation Oaths, and all our ancient Saxon Kings Lawes attest it. Therefore his death must needs dissolve the Parliament, notwithstanding this Act, because it could make no Act for its dissolution, nor declare, alter, repeal any other Law, without his royal assent.

There are but 2. Objections made, by any sitting or secluded Members against these Reasons, that his death should not dissolve the Parliament. The 1. is this, which the Republicans themselves formerly and now insist on, That the King doth never die in judgement of Law, and that there is no Interregnum, because the Crown immediately descends to his right heir, who by Law is forthwith King de jure and de facto, before his actual Proclamation or Coronation; as the Statute of 1 Jacobi ch. 1. Cooks 7. Rep. f. 10. c. Exact Collection, p. 162, 164, 210, 316, 317, 318, 312, 793, 794.

To which Mr. Prynne Answers 1. That this argument is but an Axe to chop off their own heads, and supremacy, as they did the Kings; and the Objectors now sitting must either renounce their sitting, acting. Knacks.

a Cooks 1 In-
stit. p. 181. b.
Dyer 190, 191
Ash. Authori-
ty 22. 24. &
the Books
there cited,
19 H. 7. c. 7.

* Dyer, f. 60.

b Modus re-
pendi Parl.
H. de Knygh-
ton de Evear.
Angliz l. 5.
col. 1680.
1681. Graffon
p. 349, 350,
Mr. Prynnes
Plea for the
Lords, p. 27,
29. Exact
Collection, p.
125, 142, 360.
c Plowden, f.
117. Dyer, f.
107. b. Mr.
Seldens Titles
of Honor, &
Mr. Prynnes
Plea for the
Lords, and
House of
Peers.

d Cooks 44
Instit. p. 25;
51 E. 3. rot.
Parl. n. 47. d
R. 2. rot. Parl. 2
n. 52. 11 H. 4.
n. 30.
e Exact Col-
lection, p. 162,
164, 210, 316,
317, 318, 312,
793, 794.

Declarations against the late King, Kingship, and the House of Lords, or quite disclaim the Objection: For if the King never dies. Then by their own confession and our Lawes, we are still a Kingdom, not a Republike; yea Charles Stewart, as heir to his beheaded Father, was and is still *de Jure & de facto* the lawfull King of England, and supreme Lord and Governour of our Church, Kingdom, there being no *Interregnum*, ever since his Fathers death; and then what becomes of all their absurd, illegal Knacks against his Regality, and Kingship it self, (of which they are forced now to pray in ayd to make themselves a Parliament) of their Mock-Parliament, without King and House of Lords; of their perfidious treacherous Engagements against both, and Supreme Authority of the Nation which they have tyrannically usurped? 2ly. Though the King in *genere*, or rather Kingship it self, never dies, yet the (x) King in *Individuo* may, and doth oft times die: and if the successive deaths of all our Kings since we were a Kingdom be not a sufficient proof thereof; the very Objectors and y See the History of John Bradshawes (y) beheading the late King, and putting him to such a shamefull publike death, as no Pagan nor Christian lawfull King of England ever formerly suffered by perfidious, perjurious, treacherous Subjects since it was an *Island*, (against our Laws and Votes of Parliament in the Highest Court of Injustice created by them for that end) is a sufficient evidence, that the King of England dieth as well as other men, (as they all must likewise doe in Gods due time) unless they will make the World believe to expiate their Treason, that they did not kill the King in cutting off his head, but that he is still alive, because some others (as is reported) did reunite and sew it to his bodie, when severed from it by them. But of this enough, since M. P. presumes they will henceforth rather renounce their Parliaments being, than bottom its present existence upon this bloudy foundation, and their exploded Kingship.

* Hab. 2. 11.

Objection 2.

The 2d. Objection is from the words of the Statute of 17 Carols, c. 7. which declareth, enacteth, *That this present Parliament now assembled shall not be dissolved, unless it be by Act of Parliament*: In the Negative: Ergo, It shall not be dissolved by the Kings death, being no Act of Parliament, nor any Act of Parliament yet made for its dissolution.

Ans.

Whereunto Mr. Prynne answers: 1. That the sole end, scope of this Act was not to provide against the dissolution of the Parliament by the Kings natural, or violent untimely death, nor then thought of, (he being in perfect health, likely to live many years by the course of nature, and to survive all the ends for which this Act was made,) but to raise credit for the Parliament to provide monies by this Act, to prevent the untimely dissolution, proroguing, adjourning of this Parliament by the Kings own regal power: He having prorogued, dissolved all former Parliaments during his Reign in discontent, by his Regal power (not death) against the Lords and Commons wills. 2ly. This is univocall, *An Act to prevent inconveniences which may happen by the untimely adjourning, proroguing, or dissolving of this present Parliament*, and the Prologue, Body of the Act, provide jointly and severally against all three, to wit, the untimely proroguing

going, or adjourning, as well as dissolving of this Parliament. But no Parliamente ever was, is, or possibly can be untimely prorogued, or adjourned, by the Kings death, but only by his actual Regal will and power: Therefore the dissolving of it, intended by this Act, must be only an untimely dissolution by his actual will, Commission, writ, and regal power, alone, by which his former Parliaments were prorogued, dissolved against the Lords and Commons assents, not by his death, whether natural or violent, being against his will, and no part of his Regal Supremacy, but only of his human frailty. 3ly The Inconveniences the Commons feared would ensue by the untimely dissolution of this Parliament, and endeavoured to prevent by this Act, are thus expressed in the Prologue. *Where as great sums of money must of necessity be suddenly advanced and provided for relief of his Majesties Army, & people of the Northern parts of this Realm, and to prevent the imminent danger this Kingdome is in, and for supplying of other his Majesties present and urgent occasions, which cannot be so timely effected as is requisite, without credit for raising the said money: which credit cannot be obtained, untill such Obstacles be first removed as are occasioned by Fears, Jealousies, Apprehensions, of divers of his Majesties Subjects, that this present Parliament may be adjourned, prorogued, or dissolved, (1.) before Justice shall be executed upon Delinquents, (2ly.) publick grievances redressed, (3ly.) a firm peace between the two Nations of England and Scotland concluded, (4ly.) and before sufficient provision be made for the repayment of the said monies, so to be raised: all which the Commons in this present Parliament assembled, having duly considered, do therefore humbly beseech your most excellent Majesty that it may be declared and enacted. And be it therefore declared and enacted by the King our Sovereign Lord, with the assent of the Lords and Commons in this present Parliament assembled, and by authority of the same, That this present Parliament now assembled shall not be dissolved, unless it be by Act of Parliament to be passed for that purpose, &c.* By which it is undeniable, 1. That the Commons when they petitioned for, the King when he declared, enacted, & the Lords and Commons when they assented to this Act, did never think of or intend to provide against a dissolution of this Parliament, by the Kings untimely death, nor of a future dissolving it by an Act of Parliament by his Successors or others after his decease; but on the contrary, presupposed the continuance of his life, and of this Parliament thereby, till all the inconveniences they recite were prevented, and a new Act passed by him and them jointly to dissolve this Parliament when these Inconveniences were prevented and things effected: Which is irrefragable, 1. Because they declare in *Terminis*, The speedy advancing and providing of monies for the relief of his Majesties Armies, and people of the Northern parts (not their subsequent Armies) and the supply of his Majesties present and urgent occasions, (not their own) and the Fears, Jealousies, and Apprehensions of divers his Majesties Loyal Subjects &c. to be the only ground of their humbly beseeching his Majesty for this Act. All which

pre-

presuppose his life, being, preservation, and the Commons great care of complying with him as their Sovereign Lord, without the least thought of his untimely death since happening, or excluding the King or his Posteritie, out of this and all future Parliaments by colour of this Act, as those now sitting have done point-blanc against it. 2ly The Fears, Jealousies, and Apprehensions they had occasioning this Act, were only these, That this Parliament might be adjourned, prorogued, dissolved, 1. Before Justice shall be duly executed upon Delinquents, (then in being and complained of, as *Strafford, Canterbury, the Ship-mony Judges* and others, not new Delinquents since, nor then dreamed of. 2ly.) Before publick Grievances redressed (those then complained of, not others arising afterwards.) 3ly. Before a firm peace between the two Nations of *England* and *Scotland* concluded, (by reason of the former not subsequent breaches between them and the King) 4ly. Before sufficient provision to be made for the repayment of the said monies to be raised, (not for the Parliaments subsequent Armyes and occasions) but for his Majesties Army and people in the North, the preventing the then imminent danger of this Kingdom. (not of our new Commonwealth, or dangers since arising) and for supply of other his Majesties present (not future) and urgent occasions. But none of these four particulars could be accomplished by the Lords or Commons alone, after his Majesties death, but by the King alone, or by his concurrence with them whiles living: Yea they were all actually accomplished in his life time, long before his death. The first, by the Executions of *Strafford* and *Canterbury*; the impeachments, censures of the Shipmony-Judges, and

* Better Acts than ever the Republicans made or intend to make for the peoples ease and benefit: who only doubled, trebled all their Taxes, Grievances, instead of removing them.

other Delinquents both in *Scotland* & *Ireland*, The 2d. by the Acts abolishing Shipmony, & the taking of tonnage, poundage, and other Taxes without Act of Parliament: the Acts for the preventing of Inconveniences, happening by the long intermissions of Parliament: For regulating of the Privy-Counsel, taking away the Court of Star-Chamber, and High-Commisison, against divers Incroachments and oppressions in the Stannary Court: For the certainty of Forests and their meets and bounds: for the better ordering and regulating the Office of the Clerk of the Market; for reformation of false Weights and Measures, for preventing vexatious proceedings touching the order of Knights-ship, for the abbreviation of *Michasmas* Term, and for the free importation of Gunpowder, and Salt-peter from foreign parts, and making of them in *England*. By all these good Acts passed freely by the King soon after or before this Act, he fully redressed all Grievances then complained of, or intended within this Law. The 3d. by the Act of Confirmation of the Treaty of pacification between the two kingdoms of *England* and *Scotland*, The 4th. by the several Acts passed for the Relief of his Majesties army, and the Northern parts of this kingdom; For the better raising and levying of Mariners and others for the present guarding of the Sea and necessary defence of the Realm (not Republike;) For the Subsidies of Tonnage and poundage granted to the King, for the speedy provision of

' of money for disbanding the Armies, and sealing the peace of the
 ' two kingdoms of England and Scotland; For securing such mo-
 ' nies as are due to the Inhabitants of the Northern Counties,
 ' where his Majesties Army have been billeted. And for securing
 ' by publike faith the remainder of the friendly assistance and relief
 ' promised to our Brethren of Scotland; all passed and published
 by the King himself, Anno 16 & 17 Caroli 1640. & 1641. at least
 7. years before his beheading: It is most certain, that all these
 ends of making this Law, (as the *Prologue* thereof, and the word
THEREFORE in the Commons prayer, infallibly declare) were
 fully accomplished by the King in his life, so long before his un-
 timely death: Therefore none of the now remaining to be performed;
 & all acted since their accomplishment by those now sitting, being
 diametrically contrary to this Act, these ends, and occasions of it;
 this Parliament must of necessity be beheaded, expired with the
 King; and cannot survive his death. 4ly. The words, *That this present*
Parliament assembled shall not be dissolved, unlesse it be by Act of Parlia-
ment to be passed for that purpose, nor shall at any time or times during
the continuance thereof, (twice recited in the subsequent clau-
 ses) *be prorogued, or adjourned, unlesse it be by Act of Parliament to be*
passed for that purpose; can be intended of no other but that present
 Parliament, which passed this Act: which consisted of **The Kings**
Maiesty our Sovereign Lord (*by whom this and all other Acts passed*
or to be passed, was declared and enacted; and this intended Act like-
 wise) not of his heir or successor after his death; and of the Lords
 and Commons House then in being; not any new House of Lords
 or Commons succeeding after their deaths then sitting: There-
 fore when the King was cut off by an untimely death, and there-
 by an impossibility accruing to dissolve it by an Act of Parliament
 within the words or intent of this Act; it must of necessity be dis-
 solved by his beheading: *Impossibilities* making Acts of Parliament
 to perform them merely void, as our Lawe makes *Impossible* n Brooke,
 conditions; 5ly. This Act and those who made it, must have and Perkins, Fitz-
 had a retrospect to the Writs whereby it and they were summoned, herbert, Ash.
 and the ends, things therein expressed: But they all determined, Tit. Condi-
 and became *Impossible* after the Kings beheading; Therefore the on 29.
 Parliament must be destroyed with him: since *cessante causa, cessat* o Serj. Finch
effectus, & cessante primitivo, cessat derivativum, as all our Lawyers, his Maxims
 Law-books, and natural reason resolve. 6ly. The last Clause of of the Law,
 this Act, *That every thing and things whatsoever done or to be done,* Cook and
 (to wit, by the King or any other) *for the Adjournment, prozo,* others.
 E guing,

going or dissolving of this present Parliament, contrary to this Act; shall be utterly void and of none effect, do clearly explain the meaning of this Act to be this, That it extends only to things done or to be done by the Kings will and power, as to his Commissions Proclamations, Writts, Warrants, Precepts, to adjourn, prorogue, or dissolve this Parliament, (as he had done others heretofore) here declared to be utterly null and void; not to his death wherein he was only passive, being forcible against his will and the Parliaments too: which death no Parliament can make null and void, in respect of the Act it self; so as to restore him to life, though the whole Parliament, and our three Kingdomes may and ought to null it, in respect of the illegal manner of his Execution, not to be paralel'd in any Age. 7ly. The Commons themselves in their (d) Remonstrance of the State of the Kingdom 15 Decemb. 1641. Declared, That the abrupt dissolution of this Parliament is prevented by another, (this) Bill; by which it is provided, it shall not be dissolved, adjourned, without the consent of both Houses: Tea the Lords & Commons in their (e) Declaration of May 19. 1642. declare, That excellent Bill for the continuance of this Parliament was so necessary, that without it we could not have raised so great sums of monies for his Majesties service, and Common wealth as we have done; and without which the ruine and destruction of the Kingdome must needs have followed (as since of the Kingdom, and Parliaments too by pretext thereof.) And we are resolved the Gracious favour of his Majesty expressed in that Bill, and the advantage and security which thereby we have from being dissolved (by him;) shall not encourage us to do any thing which otherwise had not been fit to have done, Which whether these formerly & now sitting have performed, let their own Consciences resolve. After which the Lords and Commons in their humble Petition to his Majesty; f) Jun. 17. 1642. desire, That your Majesty having passed an Act, That this Parliament shall not be dissolved but by Act of Parliament, your Majestie would not do any thing tending therunto, by commanding away the Lords and great Officers whose attendance is necessary thereunto. (Therefore the sitting Members abolishing the whole House of Lords, and their secluding most of the Commons Members by this Petitions concession must dissolve it, Both Lords and Commons in their Declaration (g) 26th. Maii, 1642. adde. We hope the people will never be carried away with a noyse of words against the Parliament, to make any such equitable construction of the Act for the continuance of this Parliament; as may tend to the dissolution thereof,

d. Exast Col.
P. 41.

e. Exast Col.
P. 203.

f. Exast Col.
P. 260.

g. Exast Col.
P. 704.

thereof, (by the Declaration of the King, which they Answer in this) and their own destruction therein. By all which passages it is apparent, That this Act provided against every thing or things, done or to be done by the Kings Will or Prerogative, without the Houses consent for the dissolution of this Parl. not against its dissolution by his death. 8ly. The King (and his party too,) did thus interpret it more than once in these passages: b In his Majesties own Answer to the Declaration of the Lords and Commons of 19 May, 1642. We expressed a great trust in our Houses of Parliament, when ~~We~~ ^{We} dejected our Self of the power of dissolving this Parliament, which was a Just, Necessary, and proper Prerogative: to wit, when done by vertue of his Prerogative; which this Act dejects him of, not by a Natural much less a Violent death, No part at all of this Prerogative, but the highest Act against it, to its and his dissolution. i In his Answer to the Petition and Propositions of both Houses. 2. June 1642. We were willingly contented to oblige our Self for the present exigent to raise monies, and avoid the pressure (no less grievous to us than them) the people must have suffered by a long continuance of so vast a charge as two great Armies, and for the greater certainty of having sufficient time to remedy the Inconveniences, when during so long an absence of Parliaments, as for the punishment of the Causers and Ministers of them, ~~We~~ yielded up our Right of dissolving our Parliament, expecting an extraordinary moderation from it in gratitude, for so interpreted a Grace, and little looking that any Malignant party should have been encouraged or enabled to have perswaded them. First to countenance the Injustices and Indignities we have endured, and that by a new way of satisfaction for what was taken from us, to demand of us at once to confirm what was so taken, and to give up almost all (and now more than all) the rest. And in his Answer to their (k) Petition of 10 June 1642. For that part of the Petition on which seemed to accuse his Majesty of a purpose to dissolve this Parliament (contrary to the Act for the continuance) by commanding away the Lords and Great Officers whose attendance is necessary; which his Majesty knows to be a new Calumny, by which the grand Contrivers of ruine for the State hope to seduce the minds of the people from their affection to, and jealousies of his Majesty, as if he meant this way to bring his Parliament, (which may be the case of all Parliaments) to nothing. It is not possible for his Majesty more to express himself thereunto, and his resolution for the Freedom, Liberties, and free

h Exact Col-
lection p. 250.

i Exact Col-
lection p. 323.

k Exact Col-
lection p. 364.

frequency of Parliaments than he hath done. And who now considers how visible it must be to his Majesty, that it is impossible for him to subsist, without the affections of his people, and that these affections cannot possibly be preserved or made use of, but by Parliaments, cannot give the least credit, or have the least suspicion, that his Majesty would choose any other way to the happiness he desires to himself and his posterity, but by Parliament.

From all which premises it is apparent, That the King himself and both Houses of Parliament did never intend by this Act to prevent the dissolution of this Parliament by the Kings natural death, (the Act of God they could not prevent) nor yet by his violent beheading (which then they neither intended nor foresaw) but by his own voluntarie Act and Royal prerogative, by which he formerly adjourned, prorogued, dissolved Parliaments at it his pleasure. *9ly.* It is resolved in our Law-books, That if an Act of Parliament refer to or confirm a thing which is not, or a thing which is utterly against Common law, Reason, Justice, as for a man to be a Judge or Witnesse in his own case) or a thing that is misrecited, or repugnant, or impossible to be performed, there the Common-law shall controll and adjudge such an Act to be meerly void, *Plowdon* f. 398, 399, 400. *Cook* & Reports, f. 118. a. b. *Ash.* Parliament, 13. *Hobards* Reports p. 85, 86, 87. But it is repugnant to Reason, Justice, Nature, the intention of the Writs of Summons, yea a thing impossible, that the King should treat and confer with his Parliament after his death, or the Parliament not determine by it. Therefore were it particularlie provided for by this Act, it had been void in Law, (as if this Act of Parliament had declared, *That a marriage between man and wife shall not be dissolved by the death of either of them, but continue indissoluble by death, against Nature, experience, Scripture, Rom 7. 1, 2, 3.*) much more then when not expressed nor intended by this Act, as the premises evidence.

Xly. Admit the Parliament still continuing by this Act, yet those now sitting neither are nor can be so much as an House of Commons, much less the Parliament within that Act, for these unanswerable Reasons,

* Some of them Prisoners in execution, sent for out of Goal, to make up an House.

1. The House of Commons within this Act, were a full and compleat House, consisting of above 500 Members; those now sitting in May 7, & 9. but 42. viz. Mr. *Will. Lenthall*, *Quondam Speaker*, * *Henry Martin*, Lord *Mansel*, Mr. *Cbaloner*, Mr. *Heningham*, Alderman *Atkins*, Alderman *Penington*, Th. *Scot*, Corn. *Holland*, Sir

Sir *Arthur Hasterigge*, Sir *Henry Vane*, Sir *James Harrington*, Mr. *Whitlock*, Mr. *Prydeaux*, Mr. *Lisle*, Col. *Ludlow*, Mich. *Oldsworth*, John *Jones*, Wil. *Parafaye*, Col. *White*, Henry *Nevil*, Mr. *Say*, Mr. *Melson*, Mr. *Brewster*, Col. *Benner*, Serjeant *Wilde*, Mr. *Goodwin*, Mr. *Lechmore*, Col. *Ingoldesby*, Mr. *Blagrove*, Mr. *Gold*, Col. *Sydenham*, Col. *Byngbam*, Col. *Ayre*, Mr. *Smith*, *Augustine Skinner*, Mr. *Down*, Mr. *Deve*, John *Lenthal*, Rich. *Salaway*, John *Corbet*, Col. *Walton*; there being 300. Members more of the old Parliament yet living, besides those who are dead. 2ly. Those then sitting went in openlie like a House, upon 40 daies general Summons by Writs, setting without Gards, secluding none of their Fellow Members by force. Those now sitting stole sodenlie into the House, in a surreptitious manner, without any notice given to the people of the Nation, or to those for whom they formerly served, or to the absent Members, or those then in London, or *Westminsters Hall*, who were not of their combination: setting Gards of Army-Officers at the Door, (who conducted them thither,) and presently secluded Mr. *Prynne*, and the other Members who upon the first notice of their sitting came to know: upon what account they saie: taking forcible possession with Souldiers, and strong hand of the Commons House, and keeping themselves in possession thereof by force against the secluded Members & majority of the House, contrary to the Statutes of 5 R. 2. c. 7. 15 R. 2. c. 2. 8 H. 6. c. 9. 31 Eliz. c. 11. against forcible entries and detainers; the Statute of 7 E. 1. the Libertie, Privilege, Rights, and Usage of Parliaments: A practice utterlie unseeming such transcendent Saints, Patriots of publick Liberty, as they boast themselves, & that Honor, Justice, Honestie, Sinceritie, Gravity, Wisdom, which becomes all Members of a Parliament, and Reformers of all publick Grievances, Frauds, and indirect practises in others. 3ly. That old House of Commons had a special care of providing for the Kings Armie, his urgent and present occasions: professed themselves his loyal Subjects, and him to be their King and Sovereign Lord; humbly besought his most Excellent Majesty, that it might be declared and enacted by him, that this Parliament might not be dissolved, prorogued, or adjourned; but by Act of Parliament; acknowledging they could make no such Act without his Majesties Royal assent, and that both the King and Lords House were essential Members of the Parliament within this Act. But those sitting since 1648. till 1653. and now again thus entering the House, by pretext of this Act, have renounced, abjured, and professedlie engaged against all this,

this, to which they are direct *Antipodes*; Therefore no Commons House within this Act. *ly.* The Commons House within this Act, was that House which was then in being when this Act passed, duly elected by the people by the Kings Writs, not the Armie-Officers, and pursued the self-same ends recited in the preamble, for which this Act was made and assented to by the King and Lords. But this New House was created, constituted, not by the Kings writs, or peoples election, but the Armys swords, and conspiracie, 7 years after this Act first passed; then disowned, and turned out of Doors above 6 years by the Army; and now re-inducted into it by their armed Votes and force to serve their ends, not to pursue those mentioned in the Act, accomplished many years since, and now becoming impossible. Therefore they are not so much as a House of Commons within this Act, and the Armie-Officers and Souldiers who formerly thrust them out, & now recall them; may do well to consider that Gospel-Text, Gal. 2. 18. *If I build again the thing I destroyed, I make my self a Transgressor, even against this very Law, as well as the law of God, and other laws of the Land.*

XI. If they are not so much as a Commons House of Parliament, much less then are they the lawfull Parliament of England, in anie sense within the letter or meaning of this Act, no more than so manie of the old Gunpowder Popish-Traitors, (had their Treason taken so good effect in blowing up King James, the Lords whole House, and majoritie of the Commons House there assembled, as their late new Powder-plot hath done) had been the onlie lawfull Parliament of 3 *Iac.* they destroyed, in case they had entred then into the Commons House with the Mace before them, and created, stiled themselves alone the Parliament of England, as a right devolved unto them by Conquest or Succession; which had they presumed to do, no doubt the whole English Nation *would have risen up against them as one man, and never have so far dishonored themselves, their Religion, or Countrie, as to own and submit to those Jesuitical Romish-Traitors, only for destroying of their lawfull King, Lords House, and English Parliament it self, as the onlie true old English Parliament then re-assembled. The Reasons are unanswerable,

1. Because the whole House of Commons then sitting in its primitive splendor, fullnesse, freedome, was by its own quadruple acknowledgement in it, no more but the Commons House, and one Member of this Parliament, not the Parliament it self; never owning

* 2 Kin. 21. 23.
24. c. 14. 5. 6. 1
1 King. 15. 16
to 21.]

owning, but professedlie disclaiming it self to be the Parliament, or present Parliament within this Act. 2^{ly}. Because this Act was made not by the Commons alone without the King or Lords concurrence, but by the King as their Sovereign Lord, declaring and enacting, and the Lords and Commons, as jointlie assenting thereunto. 3^{ly}. Because it is most absurd to conceive, that the King and Lords by passing this Act, to continue this Parliament as then constituted; till dissolved by Act of Parliament, did * ever intend * See Exact
to seclude themselves quite out of it, or to make the Commons Col. p. 131,
House alone an absolute independent Parliament, without both 148, 317 to
or either of them; though five times speciallie providing by name 314.
for their Parliamentarie interests; Or that they or the Commons intended to make each of themselves a distinct Parliament without the other, and so to erect three New Parliaments at once, by providing against the untimelie proroguing, adjourning, or dissolving of one; The King and Lords both jointlie and severallie having the self-same Arguments from this Act to prove each of them a severall or joint Parliament without the Commons, by the Commons own intention in passing this law, as the Commons have to justifie themselves to be a Parliament, now they have secluded and engaged against them both, and will admit of neither as Members of their Parliament, when as this verie Act preciselie prohibits the King to dissolve, prorogue, or adjourn the Parliament, or either House thereof; or the Lords to prorogue or adjourn, much less dissolve the Commons House, or the Commons to prorogue or adjourn, much less dissolve the Lords House, declaring and enacting, *That at any time or times during the continuance of this Parliament, the Lords House shall not be adjourned (nor yet the Commons House) but onlie by their own respective Orders, and by themselves alone, declaring, enacting everie thing and things whatsoever done, or to be done to the contrarie, to be utterly void and of none effect.*
4^{ly}. Because this Act both in the Title, prologue and body, prevents onlie the untimely proroguing, adjourning, and dissolving of this present Parliament at any time or times during the continuance of it, but by Act of Parliament or themselves, silling it 8. severall times, this present Parliament, and giving it no other Title, yea it preciselie describes it to be, a Parliament onlie of King, Lords, and Commons, as it was when this Act was made, and so to continue till its dissolution. But the Parliament now sitting, was not this present Parliament, being not then known, heard of, nor imagined ever to start up in After-ages, by any who made or consented to
this

this Law, it being created onlie by the Armie 7 years after this Act, and now revived full 18 years after it, without anie King or House of Lords, and protesting, engaging against them both as no Members of it. Neither can they pursue any one of those ends for which this Parliament was continued. Therefore they are doubtlesse beyond dispute, no Parliament at all within the words or intention thereof, their own Consciences, Reason being Judges, (whatever they pretend) nor yet by their own Republican principles, a free and equal Representative of the people.

a Alexand. ab

Alexandro,

Gen. Dierum,

lib. 3. c. 2, 10.

2 Sam. 16, 18.

c. 19. 41. 42.

43. 8, 11. 6.

c. 7. 33 H. 8.

c. 27. Exact

Collect. p. 146.

6ly. By the (a) Law and Custom of all Nations, Nature, Reason, Justice, Equitie, the laws of England, and of all publick or private Ecclesiastical, Civil, or Militarie Councils or Corporations, the Majority of persons, Members, Voyces, Votes, are alwayes reputed the Parliament, Council, Synod, Corporation, and do, yea ought of right to bind the lesser part; as well in making Laws, Ordinances, as Elections, and all else that concerns the publick. Yea the General and

General Counsel of the Army-Officers in their Petition to those and others now sitting in Parliament, and draught of an Agreement of the people for a secure and present peace, framed, prepared, and presented to them, to be established and subscribed by the people, Janua-

b Page 23.

sect. 4. printed by the

Armies special order, 1649.

a

* Ol. Crom-

well, Ireton,

Corn, Hol-

land, and o-

thers of them,

stiled them-

selves a Mock-

Parliament as

John Lilburn

affirms.

c Grotius de

Jure Belli. l. 2.

c. 15. sect. 3.

16.

d Plowdons

Comentarios,

f. 10, 107, 108,

350, 364. 4 E.

4. 4.

ry 20. 1649. not onlie subscribed thereto: but proposed, (b) That 150 Members at least be alwayes present in each sitting of the Representative, at the passing of any Law, or doing of any Act where- by the People are to be bound, saving that the Number of sixty may make the House for Debates or Resolutions that are preparatory therunto. Therefore the 42 Members secretlie skipping into the

House, secluding the rest, May 7, & 9. being not the 10th part of the Members of the old Parl. now surviving, by all Nations Laws, Con- sents, can be no Parliament, nor House of Commons within this Act; nor pass anie thing to bind the Majoritie of the Members or

people in anie kind whatsoever; what ever anie imprudent, il- literate, shamelesse, namelesse Scriblers, or themselves (against their own Reasons, Consciences, Iudgements, principles, resolu- tions) pretend to the contrarie: but dare not once affirm in good earnest. It being a received Maxime in all Ages (c) Populi mi- noz pars Populum non obligat.

6ly. It is a rule in our (d) Lawbooks, That all Statutes ought to be interpreted according to Reason, and the true mind, meaning, intention of those that made them: but it is most certain, That it is against all reason, and the true intents, minds, meaning of the Makers of this law, to make a Parliament without a King, or House of Lords,

or

on Majoritie of the Commons House : Or that all or anie of them, when they made this Act, did ever dream of such a *Junctio* as this now sitting ; Or to seclude themselves, and resign up their own interests, freedoms, privileges, right of sitting in Parliament with them, to constitute them the onlie Parliament of England, as everie line, syllable throughout the Act demonstrates. Therefore they neither are nor can be a Parliament w^{ithin} it, neither can the Bedlam, Turkish, Bruitish, unreasonable Argument of the longest Sword, or Armie-logick, nor the petitions, addreses of any Crack-brain'd Sectaries, and vulgar Rabble of Inconsiderable illiterate people, nor the presence of anie Lawyers sitting with, or acting under them as a Parliament, to their own and their Professions dishonour, make them so in their own, or any *Wisemens*, or *Judicious*, *honest Lawyers Judgement whatsoever*. And therefore out of Conscience, shame, justice, prudence, and real Christianitie, (have they anie left) they must needs disclaim themselves to be a Parliament, and no longer abuse the Nation, or others under their disguise. All which Mr. Prynne, if admitted would *viva Voce* have pressed home upon them, but being forcibly secluded by their Gards, because unable to answer or contradict his Law or Reason, he now tenders to their view, and the Judgement, Resolution of the whole English Nation, to whom he appeals, with this publick Protestation.

That if they will freely call in all the surviving Members of the Lords and Commons House, sitting till December 1648. without secluding anie by force, or new unparliamentarie Impositions or seclusive Engagements, which they have no power to impose : If they upon a free and full debate shall resolve, the old parliament to be still in being, and not actually dissolved by the Kings beheading, notwithstanding his premised Reasons to the contrary ; He will then submit his private Iudgement to their Majority of Voyces in this, as well as in all other Parliamentary debates, and contribute his best assistance and advice as a Fellow-Member, to heal the manifold breaches, prevent the approaching ruines of our indangered Church, Realms, Parliaments, Laws, Liberties, Peace, and establish them upon better foundations than those now sitting (to promote their own and the Armies interests rather than the peoples or Nations) are ever likely to lay. Who if they can prove themselves a true and lawfull *English* Parliament within this Act, without either King or House of Lords, or this their clandestine, forcible entry into and seclusion of their Fellow-Members out of the House, and Actings in it to be law-

full, equitable, righteous, honorable, parliamentarie, Christian, and such as well becomes either Saints, Members, or true good Englishmen, by anie Records, Parliament Rolls, Acts, Presidents of like kind in former Ages, Law-books, Customes, Common or Civill-law, Scripture, Divinitie, Reason, Ethicks, Policks (except *Machiavils*, and the sole Argument of the longest Sword, the most brutish, unjust, unchristian, Turkish of all others) Mr. Prynne will then publickly declare them to be that in truth, which as yet he neither can nor dares to acknowledge them to be so much as in appellation, either as a Member of the Old Parliament, a Covenanter, a Protester, a Lawyer, a Scholar, a Man, an Englishman or a Christian. And hopes, that upon the perusal hereof they will as much disown themselves to be the Parliament within this Act, or anie law full Parliament of England even in their Judgments, consciences, much more in actions, for the premised Reasons, as he or anie other secluded Members do; not out of anie spirit of contradiction, but Conscience, and common durie to themselves, and their native Country.

That which principally elevated; yea inflamed Mr. Prynnes zeal, both now and heretofore, with all his might to oppose all late publick Innovations, changes of our ancient Government, Parliaments, Laws, was this sad and serious consideration, which he shall with all earnest importunitie intreat, advise all Army-Officers, Souldiers, sitting or secluded Members of the Lords or Commons House, with all well-affected persons to the safetie, settlement of our Religion, Church, State, throughout our three Nations, most seriously to lay to heart, and engrave upon their Spirits, not to read it as they do *News-books*, (only to talk of them for a day or two) but as they read the evidences of their Inheritances, whereby they hold all their earthlie (yea heavenly) possessions, that they may remember, act according to it all their lives:

That *William Watson* (a secular Priest of Rome) in his *Dialogue between a Secular Priest and a Lay Gentleman*, printed at *Rouen*, 1601. in his (a) *Quodlibets*, printed 1602. and *William Clerk* a Secular Priest, in his Answer to *Father Parsons Libel*, 1604. p. 75. &c. (then best acquainted with the Jesuites designs against England of all others) did in precise terms publish to the English Nation, in these their printed Books, a *That Father Parsons the English Jesuite*, (the most active professed enemy to our English Kingship, Kings Realm, Church, Religion) & his *Confederate Jesuitical Society*, did (so long since) give out and propessed, *That they have it*

by Revelation, and special command from God, that their order and Society was miraculously instituted for this end, to work a dismal change amongst us, wherein all Laws, Customs, and Orders must be altered, and all things turned upside down: and that they being the only men who have the name, Title, and authority of Jesuit, by them it is, that this marvellous change and alteration shall be wrought, in such sort as from the beginning of the world was the like never heard of before to this present. *b* That this Jesuite Father Parsons in his Book Of the Reformation of all the States of England, as he *b* prescribes a Reformation of the Prince, Court, Counsellors, Noblemen, Bishops, Prelates, Pastors, Universities, Lawyers, and Laws, in all which he will have strange metamorphoses, so he will have the Court of Parliament it self brought to better order, to effect all these dismal changes. That the way whereby he & they intended to bring about all these changes was, to bring all England into an uprore; for common Souldiers to examine their Sovereigns what Titles they hold by, and by infusing this their Jesuitical principle into the Souldiers and people, That every Pecope or Tartarian multitude, getting once the title and stile of a publick State, or Helvetician Common wealth, may alter, change, innovate the Course, Inheritance, and Succession of the Crown and Lands under them, to make the Island a Japonian Island of Jesuites, and insoff themselves by hook or crook in the whole imperial dominion of Great Britain, putting all the whole Blood-Royal of England to the Foxmixon, as but Heirs general in one Predicament. For their better accomplishment whereof this William Watson subjoyns his own opinion in these words (c) ' I verilie think that all the Puritans and Anabaptists will joyn with the Jesuites, (to effect these changes) at length, how far soever they seem to be, and yet are, in external profession of Religion: there being at least half an hundred principles and odde Tricks concerning Government, Authority, Tyranny, Popularity, Conspiracy, &c. wherein they jump as just together as if both were made of one mould; But when they shall thus joyn together, be predicted; That the Jesuites having more singular fine wits amongst them, and manie learned men on their side, whereas the Puritans and Anabaptists have none but grossum Caputs; the Jesuites manie Gentiles, Nobles, and some Princes to side with them; the Puritans but few of the first, rare, to have anie of the second, and none of the last on their side: By consequence, if matters come to hammering between the Jesuites and Puritans, the latter are

b Quodlibets,
p. 322, 323,
333, 334, 39.
209, 305, 306,
306, 307, 309.

Nota.

c Quodlibets,
P. 27, 28, 169.

d Quodlibet, 9.
p. 286, 430
332.

Nora.

'sure to be ridden like Jools, and come to wack. He super-
'addes to this, d That Father Parsons and his Companie have laid
'a plot, as most consonant and fitting for their other Design-
'ments, That the Common law of the Realm of England
'must be (forsooth) utterly abolished, or else bear no greater
'sway in the Realm than the Civil law doth. And the chief
'Reason is, for that the State of the Crown and Kingdome by
'the Common law is so strongly settled, as whilst they continue,
'the Jesuites see not how they can work their wills. Second-
'ly, the said good Father hath set down a Course; how every man
'may shake off all Authority at their pleasures, as if he would be-
'come a new Anabaptist or John of Leydon, to draw all the
'World into a Mutiny, Rebellion, and Combustion. And the
'Stratagem is, how the common People (and Souldiers) must be
'inveigled and seduced, to conceit to themselves such a Liberty
'or Privilege, as that it may be lawfull for them, when
'they think fit, to place and displace Kings and Princes, as men
'do their Tenants at will, Hirelings, or ordinary Servants. Which
'Anabaptistical and abominable Doctrine, proceeding from a
'turbulent Tribe of trayterous Puritans and other Hereticks,
'this treacherous Jesuite would now foist into the Chatholick
'Church, as a ground of his corrupt Divinitie. Mr. Prynne ha-
ving some year since diligently observed all these passages, with
sundrie others of this nature, in those Secular Priest-books, and
comparing them with *Campanella de Monarchia Hispanica*, c. 25.
27. & *Cardinal Richlieues Instructions* forecited; having likewise read
in the Jesuites own printed Books, f That they had no lesse than
931 Colleges and Seminaries of Jesuites erected in several parts of
the World, within the space of 120 years, and no fewer than 15
Colleges and Seminaries in *Provincia Anglicana*, in the English
Province in the year 1640. wherein they had 267. *Socii Socie-*
tatis, Fellows of their own Societie, besides Novices, and 4 Col-
leges more of English Jesuites beyond the Seas, and no less
than eight Colleges of Irish, and several Residenciaries of Sco-
tish Jesuites in Ireland, Scotland, and other places: And being
assured by the publick Speeches of *Oliver Cromwell* himself, first to
an Assemblie of Divines and others at *Whitehall* 1653. and after to
his new modelled Parliament at *Westminster*, September 4. 1654.
published in print, p. 16, 17. 'That he knew verie well that E-
'missaries of the Jesuites never came over in such swarms as they
'have done since our late wars and changes were on foot, and
that

e Hesp. 19.
f Imagin. Ant-
werp, an. 1940.
Speculum Je-
suiticum, p.
210,
g See his E-
pistle before
his Histori-
cal and legal
Vindication,
&c. An. 1655.

* that others Gentlemen can bear Witness with him, That
 * they have a Confitory and Counsel that rules all the Affairs
 * of the things of England; and had fixed in England in the Cir-
 * cuit of most Cathedrals, (of which he was able to produce the
 * particular Instrument) an Episcopal power, with Arch-
 * deacons, and other persons to pervert and seduce the people.
 * And being most certainlie informed, That the *Arch-Jesuite Sir h Romes Ma-*
 * *Toby Mathew*, though banished by both Houses, *Sir i Kenelm* ster piece,
 * *Digby*, a Jesuited papist, (whose Father had a chief hand in the Hidden works
 * of Dark-
 * old Gunpowder Treason, and was himself particularlie employed nestle, &c. A
 * to Rome by the Queen to procure men and monies from the Pope Collection of
 * against the Parliament, where he expected to receive a Cardinals Ordinances, p.
 * Cap.) *Sir Iohn Winter* a person excepted from pardon, Mr. *Walter* 245
 * *Mountague* (two notorious Jesuited Papists, who conspired with i A Collect. of
 * the Popes Nuncio and College of Jesuites in Longacre to destroy 145.
 * the King, and alter the Government of the Kingdome if he re- k A Collect. p.
 * fused to turn Roman Catholick, and repeal all Laws against Ro- 151, 852, 858,
 * misb Priests, Jesuites, Papists, and for that very end raised the Vid Wekye
 * first Scottish wars, and (which is most observable) that *Orelly* the of Durb
 * Popes own Nuncio in Ireland, who promoted the late horrid A Collect p:
 * Irish Rebellion and massacre of the Protestants, late President in l Romes Ma-
 * the General Counsel of the *Papish Rebels* there for several years, ster piece
 * to carry on that Rebellion; came all over into England, walked m A Collect. p.
 * openly in the Streets and *Westminster Hall*, when the King was 267.
 * brought to his Tryal, and executed by their and other *Jesuites* The History of
 * instigation, and our Old Kingdom metamorphosed into a new Part 2.
 * Commonwealth; That *n Owen Ro Oneal*, and all the *Irish Re-* n The History
 * bels under him, by *Orellies* perswasion, entred into an offensive and dency p. 2.
 * defensive League with the New-Republicans against *Marquesse*
 * *Ormond*, the Lord *Incbequin*, and Protestant party in Ireland, who o See Mr.
 * declared for Monarchy, & the Kings Title, against their Republick. Prynnes
 * And being withall assured by sundry persons of credit, That there Speech,
 * were many Jesuites under the habit of Souldiers, listed in the Memento, &
 * Army, and others of them under the disguise of Physicians, Apo- Epistle to his
 * thecaries, Travellers, Captains, Merchants, Factors, Tradesmen, Historical &
 * Anabaptists, Ranters, Seekers, Quakers, and other Sectaries, legal Vindica-
 * dispersed throughout all places, to carry on and accomplish those Ludovicos
 * dismal changes, so long since predicted, projected by Father *Para-* Lucius, Hist.
 * sons and the Jesuites. Yea, being further assured, by an eminent Jesuitica, p.
 * Divine and others more than once, from the mouth of a Noble 144, 156, 170.
 * English Lord, returning from Rome about 4 years since, That
 the

the Provincial of the *English Jesuits*, when he went to see their College in *Rome*, assured him, they had then above fifteen hundred of their Society of *Jesuites* in *England*, able to work in several Professions and Trades, which they had there taken upon them, the better to support, and secure themselves from being discovered, and infuse their Principles into the vulgar People.

p See the false Jew, and his examination, printed 1653.

That the p. Great Anabaptist, styled, *The Administrator of Hexam* near *Newcastle*, in the North, since removed to *Colchester*, was lately a Papist (if not) a priest or Jesuite; that *Ramsay* the Scotish Jesuite was purposely sent over into *England* by the Pope & Jesuits *An. 1653.* under the notion of a Jew, to infuse new Notions into the Anabaptists & side with them, who therupon addressed himself to *Paul Hobson* the Anabaptist, a Grand Army-preacher, and this Administrators Congregation, where he made a publick profession, 'That he was a Jew by birth, but was now thorowly converted to the Christian Religion by their instruction, with a publick Confession of his Faith, which they printed, whereupon he was publicly dipped by this Administrator at *Hexam*, and received as a Member into their Anabaptistical Church, who much gloried in it, till within few weeks after, he was by the Maior and Ministers of *Newcastle* clearly discovered, to be a grosse Impostor, yea a *Scotish Jesuite*, and sent up by them to *London*; where after some restraint he was enlarged without any punishment, and not long since, twice boldly entred into the University Schools at *Cambridge*, desiring conference with Mr. *Smith* the Hebrew Lecturer there, with whom he discoursed in Hebrew; professing himself, to be *Soul and Body* for the Catholick Church of *Rome*: That q *Eleazer Ben-Isaiah*, and his Brother *Joseph*, 2. Grand Jesuitical Impostors, at the self-same time under the Notion of converted Jews, were dipped by the Anabaptists; maintaining Dipping, not Sprinkling to be the only Baptisme of *Iesus Christ*, and the Anabaptists to be the only strong and glorious Christians, in their printed Book, dedicated unto our new *Republican Parliament & Counsel of State, 1653.* Which Mr. *Pr.* (soon after his enlargement from *Pendennis Castle*) meeting with, discovered them to be grosse Impostors, one of them a Trooper in *P. Ruparts Army*; who after a Collection made for him (as a *Converted Jew*) at *Dursly* in *Gloustershire*, by Mr. *Woodward* of the Lords day, drank five jugges of Bear, with sundry pipes of Tobacco, whereby to digest his Lords day Supper, and disgorge his Sermons: then locking his Chamber Door in the Inne, he ran to the Maid he had sent to warm his Bed, and attempted to ravish her; wherupon she crying

q See his Epistle before his printed Book. 1652.

ing

ing out, & the Boy of the House (being about 11 a clock at night) endeavouring to raise the Neighbors, he therupon fled from thence, (since which Mr. Prynne heard no more tydings of him.) And having since that most clearly discovered to the whole Nation (in his Books, intituled, *The Quakers Unmasked*, and *New Discovery of Romish Emissaries*, printed, 1655. and 1656.) That the Franciscan Friars and Jesuites were the first Erectors of our new Sect of Quakers, (Ignatius Loyola the Jesuites Founder, being first a Souldier, then a Quaker, next a Speaker, last of all a professed Jesuit; as his Disciples now are, first Jesuites, then Quakers, Speakers, Souldiers before or after;) That Maurice Conry an Irish Franciscan, late Provincial of the English Franciscan Fryers, (having 15. extraordinary faculties granted him to exercise here in England; as to absolve all Hereticks in England, of what Nation soever; to admit men into his Order; To dispence with Oaths, with saying Canonical Hours, the Ceremonies of the Mass, for keeping Heretical Books, and other particulars which might discover any of them to be Friars, or Papists: to authorize, print what Books he allowed; concealing both the Name of the Author, Printer, place, *Pon obstante Concilio Tridentino*;) came over into England, under the disguise of a Spanish Captain, having sundry Passports from the King of Spains Officers in the Low Countries, to raise men for his service in England and Ireland; where he continued during the Regency of our Republicans; After which in the year 1653. he procured a pass and protection to all Officers by Sea and Land under Ol. Cromwells own hand and Seal, to pass and repass about his occasions to and from Ireland; all which were taken about him in Bristol, 20 November 1655. and the very Originals under Seal brought to Mr. Prynne; who published some of them in print; yet after near two Years imprisonment at Bristol, upon a Habeas Corpus brought by Conry, he was turned over Prisoner to Newgate, to be tryed as a Popish Priest, and let go thence (by direction as was conceived) before the Sessions, and never enquired after since. Mr. Prynne discovering all this and much more, and being most fully assured, that all the Rebellions in the Army since 1646. against the King, Parliament, Members, and all the late Changes, Revolutions of our Government ever since, proceeded originally from the Jesuites, and Romish Agents powerfull influences upon the seduced Army-Officers, Souldiers, Sectaries, and Republican Members. And long since taking special notice, that during the Armies & Republicans proceedings against the King, & in hammering out their new

Common-

Common-wealth; all the most eminent, zealous, religious Members of the Commons House, most opposite to Jesuites, Papists, Popery, were totally secluded, secured by the Army; and their Votes, Protestations, Advices, with the Addresses, Dissensions of all the Godly Ministers of London and other parts, yea (* William Sedgwick, their own Chaplains,) totally rejected with highest contempt; and the Counsels of the most desperate Jesuites, and popish Agents (flocking to London from all foreign parts, and walking freely in the Streets while the Members were under strictest restraints) vigorously pursued: So all their subsequent Actions demonstrated to him and all considerate Protestants, whose Creature their New Republick originally was, and for whose service it was created, as these memorable particulars evidence.

* See his Justice & the Armies Remembrance. 1649.

a See the Propositions to the King, and Mr. Prynnes Speech, p. 57. 58. His Discovery of Free-state tyranny. p. 18.

b See their Votes in Feb. 1648. And Act for taking the Engagement, Sep. 6. 1649.

c 7 Jac. c. 6. Ro. Bellar. Responsio ad Apol. pro Iuramento Fidelitatis.

1. They did quite set aside all those 5. strict excellent Bills against Jesuites, Seminary Priests, Popish Recusants, and the exercise of any their Romish Superstitions in any place within our Realms, which the secluded Members, and Army-Officers too at first, eagerly pursued; and the King in the Treaty of the Isle of Wight assented to at the first without any scruple: For which the Jesuites in France, at a general Meeting there, presently resolved to bring him to Justice, and take off his Head by the power of their Friends in the Army; as the King himself was certified by an express from thence, and wished to provide against it, but two dayes before his removal by the Army from the Isle of Wight, in order to his execution.

2ly. They b totally set aside and repealed by express Votes and printed Knacks, the very Oaths of Supremacy and Allegiance, as unlawful Oaths, which themselves took and ought to take before they sat or could sit as Members in the Commons House; by the Statutes of 5 El. c. 2. & 7 Jac. c. 6. which Oaths were specially made (by the great wisdom, care and piety of our Protestant Parliaments, purposely to detect the persons, and prevent the plots, conspiracies, Assassinations, Treasons, Usurpations, and new Gunpowder plots of the Romish Jesuites, popish Priests, Papists, and their Instruments, against the Lives, Crowns, Prerogatives of our Protestant Kings, Princes, their Royal posterity, Realms, Parliaments, our protestant Church and Religion, as the Statutes of 1 Eliz. c. 1. 5 Eliz. c. 1. 3 Jac. c. 4. 7 Jac. c. 6. and other Acts, with King James his Apology for the Oath of Allegiance, and sundry learned Treatises in defence of these Oaths, declare at large: Which Oaths were c refused, opposed only by the most Jesuited and desperate Papists, at home and abroad: but approved by the
moder

moderateſt and loyalſt Priests and d Lay-Papiſts who writ in juſti- See the
fication of them; and repealed to their greateſt joy and advan- Lord William
tage, by our Jeſuitized zealous Republicans. Hewards and
Prestons books
in defence of
the Oath. Mr.
Rushworths
Historical
Collections, p.
347.

3ly. They diſcharged, abſolved themſelves, and all other Mem-
bers, Subjects, Officers; who had taken theſe Oaths (as moſt had
frequently done) from the future Obſervation of them, and of their
Solemn Proteſtation, Vow, League, National Covenant, made in purſu-
ance of them; contrary to this expreſſe Clauſe in the Oath of Al-
legiance, I do believe, and in Conſcience am reſolved, That neither the
Pope, nor any Perſon whatſoever, hath Power to abſolve me
of this Oath, or any part thereof, which I acknowledge by good and
full Authority to be lawfully adminiſtered to me, and do renounce all Par-
dons and Diſpenſations to the contrary: And all theſe things I do
plainly and ſincerely acknowledge and ſwear, according to the expreſſe
words by me ſpoken, and plain and common ſenſe of the ſaid words, with-
out any equivocation or mental reſervation, And I do make this recogni-
tion and acknowledgement, Heartily, Willingly, and Truly, up-
on the Faith of a Chriſtian. Yet theſe faithleſſe Republicans,
who took this Oath as Members, (and ſeveral times elſe upon
other occaſions) thus atheiſtically, like ſo many abſolute Popes,
againſt all g Laws of Nations, Nature, abſolved themſelves and all
others from it, and ſet it, with the Oath of Supremacy, Covenant,
Proteſtation, quite aſide like old Almanacks out of date.

4ly. Not content herewith, they d impoſed a new Engagement,
diametrically contrary to theſe Oaths, the Proteſtation, Vow,
Solemn League and Covenant, which every one muſt ſubſcribe
with his hand, To be true and faithfull to their New Common-wealth
as eſtabliſhed by them, without a King or Houſe of Lords, putting
all Engliſh Freemen whatſoever into a New promiſure, upon a
bare ſuggeſtion only before proof or conviction, and diſabling them
to ſue in any Court of their Republick, or to receive or enjoy any degree,
office, augmentation, or preferment whatſoever Spiritual, Eccleſiaſtical,
Civil, or Military, or fit as Members then (and now again) unleſs they
would publiſhly ſubſcribe it; Which Engagement thouſands of our
Godly proteſtant Miniſters, Gentry, Freemen reſuſing to ſubſcribe,
were thereupon barred of their Actions, Executions, Iudgements to
recover their juſt Debts, Rights, Inheritances, Goods, Offices; denyed
their degrees of Learning, eſtected out of their Benefices, Head-
ſhips, Fellowſhips, Vice-Chancellorſhips, Augmentations, Offices,
Freeholds, Callings, againſt all rules of Law, Conſcience, Juſtice,
Equity, Religion, the Fundamental Laws and Liberties of the

g See Groſius
De Jure Belli,
l. 2. c. 13. Dr.
Sanderſon of
Oaths.
h See their
Knack, Sept.
6. 1649.

Land, their Native Birth-Rights, after all their Confessions, Wats, Contributions, Prayers, Fasts, endeavours for their defence: And all by these ~~Free State Men~~. A Tyranny, Treachery, Perjury, Apostacy, transcending any since the Creation: yet most eagerly pursued by them all their Reign, to the utter ruine of many conscientious, honest Protestants, and great joycing of all Jesuites and Popish Enemies both at home and abroad.

5ly. The very first Act of Justice they did, by the first Commission of the peace they passed under their New *Republican Great Seal* for *Middlesex*, at the first Sessions held under them at *Hux-bury*, Febr. 1628, was the enlarging of a dangerous *Jesuit*, and another old *seducing Papist*, formerly imprisoned in the New prison: the only Acts done in this first Session, as those present then informed Mr. Pryme with much regret: Which was seconded with the subsequent enlargement of other *Jesuites*, *Priests*, *Papists*, elsewhere imprisoned: whereas on the contrary they shut up Sir *William Waller*, Sir *Will. Lewes*, Sir *John Clopton*, &c. Major General *Brown*, Commissary *Coply*, Mr. Pryme, Mr. *Clement Walker* close prisoners in sundry remote Castles divers years together, without any cause expressed, and Mr. *Gewen* with other Members, several *Members*, and sundry Godly Ministers, Protestants of all sorts throughout the Land, as well *Parliamenters*, as former *Cavaliers*; yea beheaded Mr. *Love*, an eminent Protestant Minister, and other Protestants, but not one *Papist* in their illegal High-Courts of Justice, erected by them against all our Laws, whiles these Romish Locusts were thus enlarged, unprosecuted, and had free liberty to wander up and down our three Nations, and act what they pleased to work out Kingdoms, Churches, and Religions ruine.

6ly. The first who publickly owned them for a Common-wealth, congratulated this their glorious change, achievement, and entred into a League with them, was the most Catholick K. of *Spain*, the *Popes*, *Jesuites*, chief Patron and Propagator of their Catholick Faith and designs: whose interests they prosecuted during all their Republican domination.

7ly. They entred into a bloodie invasive war against their Brethren of *Scotland* onlie for owning their rightfull Sovereign King *CHARLES*, after his Fathers beheading, according to their Laws, Oathes, Duties, and Solemn League and Covenant; invaded their Country without any provocation, slew many thousands of them with furie and cruelty in the Field; starved, destroyed hundreds of them taken prisoners by them, and sold others of them into foreign plantations for Slaves; imprisoned, sequestred, banished most of their zealous Godly Protestant Ministers, Nobles, Gentry; took all their Cities, Castles, Forts, Ammunition, Arms, conquered, intralled their whole Kingdom, put them under intollerable Taxes, Tributes, and Iron-yokes of armed Governors, Garrisons still continued amongst them to our cost, destroyed their presbyterial and Civil Government; and for an everlasting Monument of this their barbarous unbrotherly kindnesse and gratitude towards them for their former assistances, not only kept Solemn publick *Thanksgiving-Days* throughout their

Re-

i Speculum

Iesuit. p. 40.

217, 218. Lu-

dovicus Luc-

us, Hist. Iesuit.

l. 3. c. 2 p. 237,

243, 288. 300,

329.

* Near two

hundred thou-

sand pounds a

year more

than all the

Rovenues and

Taxes

amount to,

such good

husbands are

we

Republicke for their Slaughters of and Victories over them, but hanged up all their Ensigns in *Westminster Hall*, and transported all their Records close prisoners to the Tower of London, where they yet continue.

84y. They instigated the *Dutch* to set aside the Prince of *Orange* his Family, and put them out of the superiour Commands, places of Trust, they formerly merited and enjoyed, out of malice to the beheaded *Kings Progeny*; murthered the States against each other, and then entered into a most costly, bloody, dangerous, unchristian War with those our old Protestant Friends and Allies, continuing all their Regency, to the losse of many thousands of gallant Protestants lives, the ruine of sundry Families, the great weakning, impoverishing of both Nations, the scandal, detriment of the Protestant Religion, the griefs of all forein Protestant Churches, the great joy and advantage of both our professed Popish Adversaries, and King of Spain especially; who long since designed both our ruines, by these very practices, prescribed to him by *campanella* in direct words, as those who please may read at large, in his Book *De Monarchia Hispanica*, c. 25 & 27.

9ly. They freely permitted (if not encouraged) all their Republican Government, *Diurnalists* in their New-Books, and those scurrilous, Diurnals and grosse Impostors, *Lilly*, *Culpepper*, and other Prognosticators in their Almanacks, besides sundry other Scriblers insufferably to revile and rayle against our Orthodox, Godly, Protestant Ministers, especially Presbyterians, to prophesy their downfall extirpation, execution, banishment, the utter ruine of them, their *Tithes*, *Glebes*, *Presbytery*, to incense both Souldiers and people to disown their Ministry, detain their *Tithes*, revile, abuse their persons, as being worse than any Priests, Jesuites, and greater Enemies, Traitors to their Republick than they, (who readily complied with it as a Child of their own begetting.)

Xly. They permitted many thousands of Popish Primers and other Books to be freely imported, and above thirty thousand Popish and Atheistical pamphlets of all sorts, against our Church, Religion, Ministers, to be printed and vendid in England without controll, as the London-Stationers (moved out of Conscience) declared and published to them in their Beacon fired 1652. and *Scintilla*, which Book was presently answered by the Beacon quenched, subscribed by Colonel Pride (the new *Faux*) and other Army-Officers. (though writ by a Jesuite as Mr. Prymme was credibly informed) and presented to those then sitting at Westminster, erecting them against the Stationers and their Beacon fired, as a New-Gunpowder-plot, to blow up the Army, Parliament, and New Common wealth, though a true, honest, harmlesse, pious, timely Discovery of the Popists and Jesuites designs to blow up our Religion, Church, Ministry, amongst other popish Books then printed, y Mr. Prymme met with one as far as *Pendennis Castle* in Folio, intituled, *The Holy Court*, written by *Edmund Causin* a Jesuite, translated into English by Jesuites, dedicated to our Queen Mary, and the Dutchesse of Buckingham, printed in London by William Bentley, 1650; and sold by *John Williams* in Pauls Church-yard, as

k See the
Diurnals and
Almanacks
from 1648. to
1653.

v See Mr.
Prynnes di-
covery of
Free state
Tyranny, p.
19, 20.

the Title page attests, having the Jesuits Badge, and S. J. (*Societatis Jesu*) in Capitals printed in its front. In which Folio Book (consisting of divers Tomes) Tom. 1. p. 30 to 38. 63. 64. 68. 74. 75. Tom. 2. p. 168. Tom. 3. 425 to 430. 461. 462. Tom. 5. 173. 174. 304 to 319. and other pages, The Popes Supremacy, prayer to Saints and Angels, Purgatory, Masse, Transubstantiation, and all other points of grossest popery were not only maintained, asserted, but our very Protestant Religion branded for Heresy, our late Queen Elizabeth, our Ministers and all other Professors of it reviled, censured for damnable Heretiques, as Mr. Prymne then observed.

11ly. Themselves in divers of their printed Declarations, Knacks, and their Instruments in sundry Books, (as John Goodwin, Marckham, Needham, Melton, and others;) justified, maintained, the very highest, worst, treasonablest, execrablest, of all Popish and Jesuitical, Unchristian

* See Prymnestenents, practise, Treasons, as the murdering of Christian Protestant Kings, epistle before (under the notion of Tyrants) the blowing up of Parliaments, the subverting of Kingdoms, the altering of all sealed Laws, Governments, the forcible usurpation of others Crowns, Honors, Officers, Estates, without Right or Title, by force, murder, treachery, the breach of, disputation with, dissolution from all sacred Oaths, Leagues, Covenants, Promises, Contracts, rebellion against all lawful Superiours, and the open Violation of the 5. 6. 8. 9. 10. moral Commands of God himself, under the pretences of publick Justice, Necessity, Self-preservation, Reformation, Religion, publick good, safety, advancement of the Gospel and Kingdom of Iesus Christ, repayed with their own ejection.

12ly They closed in an offensive and defensive League with Owen Roe O'neal, and the popish Irish bloody Rebels, against Marquesse Ormond, Inchiquin, and the Protestant party there who had been the Parliaments chief Generals and Officers, against the Rebels; in opposition to Monarchy; and when (to couler the odium of it) Col. Monke was questioned in the House for making this League with them, as done without their privacy; and one of them moved, That he might be committed for it to the Tower; that famous Saint Henry Martin, stood up and retorted, That he desired the Tower might be rather committed unto him for this good service: What high places of trust by Sea and Land he hath been advanced to since for this service, is very well known; whereas Marquesse Ormond, the Lord Inchiquin, and other Protestants in Ireland, who faithfully served the Parliament against the Irish Rebels, and bare the brunt of the first wars against them, were yet the very first persons excepted in their printed Catalogues, and News-Books, from all manner of pardon or composition either for their Lives or Estates, and are quite stript of all their Lands in Ireland, out of odium unto Monarchy, the Kings posterity. And all this to advance the Protestant Religion and Christs Kingdom by and under their New Jesuitical Republick, the quite contrary way.

These 12. particulars, like so many true, good, honest sworn Grand-jury-men, impanelled by Mr. Prymne, out of mere zeal to his native Countryes, Church Religions preservation, will give in a true impartial verdict, whose

I see the 2d. part of the History of Independency.

whose proper child, our New Commonwealth, whose Instruments [the] Guardians of it, but *Goalers* of all our liberties under it, have been and now are again, and whose works they do. He shall subjoyn a few sad Observations of like nature, during their Infant Republicks second wardship under their late Protector, to promote the Protestant Cause and Religion.

1. His making peace with the *Hollander* after he had dismounted the *Republican Grandees* to set up himself in their places; was in it self a Christian, pious, prudent, and commendable Act, beneficial to both Nations. But if the principle motives of it were, a vast sum of money from the *Dutch*, put into his private purse (as some report;) or a desire to eclipse the Honour, power of the Prince of *Orange*, their chief Protector and his Family; to banish the late Kings Royal posterity, and Adherents out of the *Neiherlands*, and leave them no subsistence, nor being there amongst Protestants of our and their Religion, to force them to seek new Quarters amongst *lesuites*, *Papists*, and cast themselves wholly on their Charity, on purpose to pervert them in their Religion, and destroy both their Souls & Bodies at once, which is visible and irrefragable, they being all actually exiled thence by special Articles upon the peace with the *Dutch*. What Protestant can think upon it but with horror, as the highest Act of Impiety, cruelty, barbarisme, injustice, uncharitableness, and malice ever yet recorded of any professors of Christianity in the Protestant Religion.

2. His quarrelling with the King of *Spain*, in hopes to gain his *Indian Mines*, and sending such a Fleet, with so many thousand *English* Protestants and Souldiers thither, upon the bare project of *n Gage*, a *lesuited* professed *Papist* and *Spainiolized Priest*, who had lived there sundry years under the *Spanish King* as a *Priest*, (all whose family and relations have been desperate *popish enemies* to our Religion. King, Kingdoms) with the disastrous successe and fruits thereof, to the expence of such vast sums of our own Treasure, the loss of so manie thousand protestane Souldiers, Mariners, and undoing, endangering of our other American plantations; if rightly weighed, was in truth rather a *Spanish* and *lesuitish* plot to ruine us and our religion, than to advance them; as Mr. *Prynne* at first reputed them, predicting the ill event before it happened.

3. His closing with *France* and the French Cardinal *Mazarine*, upon the breach with *Spain*, of purpose to banish poor distressed *K. Charles* (whom he drove out his Protestant Kingdoms, banished

See his Book and Description of the West-Indies, to see Romes Master-piece, and hidden works of Darkness brought to publick light.

*Herep. 19.

nished out of Holland: (deprived of all charitable supplies or hopes of relief from either for his necessarie subsistence;) and banish his Brother the Duke of York who had a command & great repute in the French Army, with all their Dependents out of France too, that he might the more securely establish himself and his posterity in their hereditarie Kingly power, dominions, and leave them no place to hide their heads in, (the effect, and chief end of that peace;) and that in pursuit of Cardinal Richelieu's forementioned Instructions to ruine our Monarchy, Kingdoms, and work his infernal designs against us,) was such an inhumane, unchristian policy, as verie ill accords with our Saviours expresse precepts, Mat. 5. 44. &c. Lu. 6. 27, &c. Rom. 12. 20, 21. But I say unto you, love your Enemies: Therefore if thy Enemy hunger feed him, if he thirst give him drink: Be not overcome of evil, but overcome evil with goodnesse. And a President hardlie parallel.

Alas how shall the memorable Heroick charity, generosity, piety, justice, of our Norman Conqueror King William, (censured by this new Conqueror and his Army Saints, as the worst of Tyrants in sundry Pamphlets;) and of his Sons, William Rufus, and Henry 1. towards Edgar Atheling Heir to the English Crown after the death of Edward the Confessor (when hee took it from him by the Sword, under pretext of p King Edwards last Will, and being next Heir to him in blood, not as a Conquerour by war:) Who though after his q Oath of Homage, Fealty, and Subjection to William, twice set up, as Heir to the Crown, by the English Nobility in opposition to him, twice routed by him in the Field, driven into Scotland, and quite left destitute of forces, friends and supplies to gain the Crown; yet upon his repair to him in Normandy, without any precedens Articles for his securitie, Anno 1069. he not only pardoned his former insurrections, but r gave him a large gratuity, entertained and lodged him in his own Court divers years, allowing him a pound of Silver for his honourable maintenance everie day (a great sum in that Age:) After which when he desired to go into Apulia to the holie wars, Anno 1089. he furnished him with many Ships and 200 Souldiers: whence he returning after the losse of Robert his chief Commander and best men, though the Emperours of Greece and Germany whom he visited in his recess thence, honourably received, and profered to entertain and maintain him in their Courts according to the greatnesse of his birth all his life time; yet he contemning all their proffers, out of a desire to enjoy his native Country, returned into England, where he was courteously entertained

p See Mr.
Frynnes 3d.
part of his
Legal-Histori-
cal Vindica-
tion & Colle-
ction, &c. p.
342. to 397.
q Ibid. p. 391,
392. Flor.
Wigorn. sim.
Dunelm. Ho-
veden, Mar.
Westm. Mat.
Paris, Brom-
ton, Anno
1066, 1067.
r Malm. de
Gest. Reg. 1. 3.
p. 103.
s Malm. ibid.
sim. Dunelm.
Col. 213.
Brompton,
Col. 976.
t Flor. Wi-
gorn. p. 556.
Sim. Dunelm.
Col. 216, 217.

tained by *William the Conqueror* as before, till his death. After which *Edgar* siding with *Robert Duke of Normandy* his eldest Son, against *William Rufus* the younger: he thereupon *Ann. 1091.* deprived him of all the honours conferred on him by *Robert*, and banished him out of *Normandy* into *Scotland*: But afterwards upon the accord between the 2 Brothers touching the Crown, and peace with *Scotland*, he was reconciled to *King Rufus*, and returned into *England*, where he lived securely without the least restraint; and was in so great favour with *Rufus*, that in the year 1097. he sent him as General into *Scotland* with an Army to restore his Nephew *Edgar Son of Malcomb* (who married *Edgars* Sister) to the Crown, which his Uncle *Dufnald* had invaded after *Malcombs* death, to expell *Dufnald*, and make *Edgar* King. Which having effected, he returning again into *England*, lived there quietly without the least danger or restraint all *Rufus* his reign, and some years under * *King Henry the first*, betaking himself in his old Age to a retired private Country life, and dyed in peace, as our Historians then living record. Oh that there were the like *Charitie*, *Ingenuity*, *Christianitie*, *Piety* in the Saints of this *Iron Age*, against whom these first *Norman Kings* shall rise up and condemn in the day of judgment, when *Christ* himself will pronounce this heavy Sentence against them for all their pretended *Saintship*: * *Depart ye cursed into everlasting fire prepared for the Devil and his Angels, for I was an hungred and you gave me no meat, I was thirsty and you gave me no drink, (no * not out of my large hereditarie Revenues of three Kingdoms, you have forcibly invaded against your Oath;) I was a Stranger and you took me not in, (no not into my own Protestant Realm, Court, out of which you thrust me by violence, neither would you permit those of Holland and France, where I was a Stranger to take me in, but inforced them to banish and cast me out after their former entertainment of me as a stranger,) I was naked, but ye clothed me not, (but stripped me and mine stark naked out of our Inheritances, Ward robes, and all we had,) sick and in prison, (into which you cast both me and mine) and you visited me not, yea make it High Treason for any to do it, or so much as to pray for me in this my distressed condition, notwithstanding Gods own Evangelical precepts to the contrary, 1 Tim. 2. 1, 3. 1 Pet. 2. 17. Acts 10. 5, 12. 2 Cor. 1. 9, 10, 11. 2 Thes. 3. 1, 2. Rom. 15. 30, 31, 32. If the most righteous and charitable Saints shall * scarcely be saved in this great day, O where shall these ungodly, unrighteous, uncharitable, and transcendently malicious Sinners (not Saints) appear? O that they would*

sadly

u Flor. Wi-
gorn. p. 464.
Sim. Dunelm.
Col. 223. Nov.
Annal pars 1.
p. 466.

Malm. de
Gestis Reg.
4. 3. p. 103.

* Mar. 25. 41.

41. 41. 41.

* See Augost.

Tom 10. Ser.

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sadlie consider it and repent thereof, as the onlie means to avoid this fatal doom of Christ at the last day. This truth they cannot, dare not deny with their Tongues, but they contradict it by their lives, Non contradicunt lingua sed vita. Moneo, rapit; doceo, rapit; præcipio rapit, arguo, rapit. Quomodo non contradixit? Si ergo in ignem æternum ibit, cui dicturus est Christus nudus fui, & non vestisti me: quem locum in igne æterno habebit, cui dicturus est, vestitus fui & spoliasti me? Hic fortasse ut evadas hanc vocem, mutata consuetudine, cogitas spoliare Paganum & vestire Christianum. Ad hoc respondebis tibi Christus, immo respondet tibi nunc per servum qualemcunque Ministrum suum: Etiam hic parce damnis meis; Cum enim qui Christianus es spoliis Paganum, impedis fieri Christianum. Etiam & hic fortasse respondebis: Ideo spolio Paganum, ut per hanc asperam & salubrem Disciplinam faciam Christianum. Audirem & crederem, si quod abstulisti Pagano, redderes Christiano, &c. O that our Harpyes and Beasts of prey, (who have obliterated the tenth Commandment out of all their Decalogues as the Papists have done the second) would lay it close to heart, being Saint *Augustines* 21. Sermon to them, as well as Mr. *Prynne*: The rather, because the night before O. Cromwell Pro. died, Mr. *Prynne* then being at Swainswick near Bath (having never dreamed of him before) dreamt he was dangerously sick at Bath, and that he then sent a special Messenger to him importunately desiring, he would presently repair to Bath, for he was very sick, and desired much to speak with him: Whereupon (though he never saw him since 1647.) he presently went to Bath: where finding him lying on his bed, he told Mr. P. he was very sick, and had sent for him to tell him what he should do in this condition. Mr. *Prynne* thereupon forthwith answered, That he could give him no better nor other Counsel than that of Saint & *Augustine* (asserted by all Divines as an undoubted truth) Non Remittetur peccatum nisi restitatur ablatum: That there was no remission of Sin without full restitution of Rapine: Therefore he must forthwith restore the banished King to his Crown and Kingdoms, of which he had most unjustly deprived him; the Parliaments to its just rights, freedoms, and privileges, which he had utterly subverted; and the people to their fundamental Law, Liberties, Properties, of which he had most unjustly and perfidiously defrauded them more than any man, against his Oaths, trust, duty, under pretext of defending them; repent of all the blood he had shed, and mischief he had done; shew there was hope of mercy and pardon for him both from God and Men, otherwise there was none at all for ought he knew. At which

x epistola 44.
Tom. 2. See
Homil. 50. ser.
21. Tom. 10.
Peter Lum-
bard, senr. f. 4.
dist. 16. and
the schoolmen
on him. Alex.
Alensis, sum.
Theol. pars 4.
quæst. 24.
mem. 5.
* Sodainly tak-
ke fr his Son
by his nearest
Relations and
Army Offi-
cers, notwith-
standing their
proclaiming
him his suc-
cessor, and
all Addresses
to live and
dye with him;
and that with-
out one drawn
sword.

he standing mute, as much amazed, without any Reply, Mr. P. thereupon departed, without more words; and the next morning told this dream to his *Sister*, and sundry others, telling them he was confident he should hear *some strange news of Cromwell* very speedily, since he never dreamed of him before; and within three daies after he heard of his death about 12. hours after his dream. O that all other Usurpers of others *Estates, Offices, Lands, places*, by *blood and rapine*, would sadly consider of it, and make real restitution of them before they die! then would our peace be soon restored without war or bloodshed: and their souls saved; which * August. Ep. else in all probability * will be damned, without real restitution 44. when possible to be made.

4. His relieving, interceding for the massacred persecuted Protestant *Albigenses* in *Piedmont*, charitable Collections for them and others, was a Christian work, worthy applause: But his giving just provocation to Popish Princes abroad, by the **Jesuites instigation*, to extirpate their Religion, as a very *Seminary of Treason, Sedition, Rebellion*; and to massacre, eradicate them as a *Company of Traitors, Antimonarchists, Regicides, Hypocrites, Rebels, and Seditious persons*; from his own and his Confederates Antimonarchical principles, practises, Treasons, Rebellsions of this kinde, both against their *King, Parliament, Monarchy, their confederated Brethren of Scotland and their King*, as being all of one Religion, perswasion; his accommodating the King of *Spain* with whole Regiments of bloudie *Irish Papists*, who had embrewed their hands in so much Protestant blood in *Ireland*, and were the chief Instruments in murdering these poor Protestants; his negligence in examining the misimployment of this and other Collections under him for distressed foreign Protestants; the greatest part of which are yet in the Collectors hands, or diverted otherwise. Was in truth but first to kill, wound, plunder; and then relieve them when too late.

5. His Confederacy with the King of Sweden to invade the Kingdom of Poland, and usurp that Crown by force, (without right or colourable Title,) upon pretext to advance the Protestant cause, relieve the Protestant Churches & propagat the Gospel there; had some specious shew of zeal to Religion: But to doe apparent *Evil*, that good might come of it; to ingage in such a war to propagat the Gospel of peace, which ended in the total extirpation of all the Protestants and their Churches in Poland, whence they are now totally extirpated.

[illegible]

* Rom. 3. 28.

extirpated, as himself related in his *Briefs, papers* for their over-late relief: and produced a new bloody warr (wherein he also sided with him) against the King of Denmark, a Protestant King, the Marquess of Brandenburg, the Dutch, and other our Protestant allies, sadly divided against each other, in late bloody battles by Land & Sea, to the endangering of all the Protestant Churches throughout the world, and engaging them all in a New Warre, and our three Nations (in all probability) against our Protestant Brethren, (now the Popish Kings are reconciled, and ready to destroy us all) being broken in pieces amongst our selves, impoverished, butchered by one another, rather like savage beasts, than men or Christians; and that in direct pursuance of a Campanellacs, b Richelieus, and c other Jesuited Plots, who expressly write: That the Catholics are to use all arts and means to divide the Protestants, Lutherans, Calvinists, and Sectaries one from and against each other, by various arts and means, and all occasions laid hold of for that purpose, that they may with more ease oppress, destroy them all; and that they ought not to neglect the opportunity to accomplish their utter extirpation when their monies are exhausted, their forces weakned, and they divided by their intestine wars. The best means being thus to destroy them by themselves, till they (like the Kite in the Fable) shall devour the Frog and Mouse together, during their combats with each other; Was such a Machiavilian Policy to advance the Protestant cause, as Mazarine and the Jesuites suggested to him on purpose to effect their ruine; as all Wise men, and his own Creatures now over-late discern: and Bedlam Hugh Peters in his Letter to a Great Army-Officer, the 10th of this instant May.

6. His endeavour to bring in the d Jews with their Synagogues and Jewish Ceremonies, under a pretended hopes of their long-desired Conversion, but real intended expectation to finger Two hundred thousand pounds of their gold at present, and all the rest in future when transplanted; to set up their Antichristian Judaism, in direct contradiction to our Saviour Jesus Christ; and at the very self-same time, by his printed Declaration 24 Novemb. 1655. and private Instructions to his New Basha's (or Major Generals) to eject, silence at one blow (without conviction, bearing, or the least legal proceeding) many hundreds of Ministers, Schoolmasters, Scholars of the late Kings party (though learned, orthodox, godly, pious, peaceable, formerly indemnified and admitted to exercise their functions) and prohibit them any more to preach, marry, administer the Sacrament, pray, teach School,

a De Monarchia Hisp. c.

25, 26, 27.

b See his Instructions.

c Paulus Win

deck de Ex-

tirpandis Hæ-

resibus Antid-

10. 11 p 408.

412-480. &

244. Hospini-

an Hist. Jesuit.

l. 3. & l. 4. p.

212, 213, 214.

Lud. Lucius,

Hist. Jesuit. l.

a. p. 175. l. 2.

p. 186, 187,

188. Jo-

han. Cambil-

lonus, de

Rebus Jesui-

tærum Abstra-

sionibus. An

1608.

d See my 1.

& 2. Demur-

rer to the

Jews long dis-

continued Re-

mitter into

England.

School in any publike place, or private meeting of any other persons, than those of their own family, or in any Gentlemens houses as Chaplains or Tutors to their Children, under pain of 3 Moneths imprisonment for the first, 6 moneths for the 2d. and perpetual banishment for the 3d Offence: And to punish them as Rogues and Vagrants, if they wandred abroad to begg their bread, on purpose to starve both them, their wives, families, or enforce them to sue into forein Popish Realms, (being excluded out of the Netherlands) and there turn Papists to preserve their lives; when all Priests, Jesuites, Sectaries whatsoever, and Jewes themselves had so much Liberty under him; Was such a transcendent Barbarism, Impiety, and High way to extirpate our Religion, (as pious learned Archbishop Usher told him when he mediated for their libertie, and could not prevail, as he told Mr. Prynn and others with tears, which brake his heart soon after) as the Pope, and Jesuites themselves could not have invented the like; and exceeded all forein persecutions against Protestant Ministers in Piemont, Bohemia, and Silesia, by Popish Princes, being of a different Religion, but be a pretended Protestant Zealot.

7. His Extending not only his Toleration but real Protection to all Sects whatsoever, except **POPERY** and **PRELACY**, and passing the late Bill 1657. (put on by the Presbyterians) against Papists, might savour of some disgust against those of the Romish Religion: But his extraordinary intimacy with Cardinal *Mazarine*, Sir *Kenelm Digby* a most dangerous Jesuited Papist lodged by him in *Whitehall*, (a chief Instrument of the union between him and *Mazarine*,) and sundry other Papists, Jesuites, Popish Priests: His suspending all penal Lawes, Executions against Popish Priests, Jesuits, though sometimes taken in their pontificalibus at *Masse*, and soon after released: His protections under hand and seal to sundry of them, particularly to *Maurice Conry*, Provincial of the *Franciscans* in England: Their coming over in greater swarms of later times, than ever heretofore, without restraint, as himself * printed as well as declared in his publike Speeches: His endeavours to stop the late Bill against Papists the very morning he was to pass it, by his *Whitehall* Instruments, who moved its suspension for a time, as not suiting with present Forein correspondencies; (against whom it was carried by 88. Votes, That it should be carried up with the rest then passed:) With the Copy of his Letter to Card: *Mazarine*, (in many good hands, affirmed to bee real not counterfeit) excusing his passing this Bill, as carried on by a violent Presbyterian party much against

* see here, p.
42. 43.

e My Quakers
Unmasked,
1655. And
New Discoverie
ry of Romish
Emissaries,
1656.

his will; yet it should not hurt them though passed, &c. which accordingly fell out: The large expressions made to those of Dunkirk in his name by their Gov: Lockert, to protect them in the full and free exercise of their Romish Religion as amply as ever the King of Spain did: with other particulars of that nature: And his great encouraging of all sorts of Sects & headed, acted by disguised Jesuits, Priests, Friars, as M.P. hath elsewhere fully evidenced: Are demonstrations beyond all exceptions; what an Advancer he was of the true Protestant cause and Religion.

8. His undermining, subverting all our Fundamental Lawes, Liberties, Properties, (and Parliaments too) in the highest degree, by his own and his Army-Officers, Councils, new printed *Folio Ordinances, Instruments, Taxes, Excises, High Courts of Injustice, Major Generals Commissions, Instructions, Proceedings*, by committing sundry persons Close prisoners (some of them to foreign Islands) without any cause expressed, legal trial or conviction divers moneths, years, by warrants under his own or his Councils hands: His stopping returns of *Habeas Corpus*, when granted, or removing the Prisoners to new remote prisons: His seizing, securing the persons, horses, arms of thousands, and banishing them from London time after time, upon meer forged Plots, Fears: His disbenching his own Judges for not complying with his illegal will: His oft stiling MAGNA CHARTA, MAGNA FARTÅ with highest indignation: Committing 3. Lawyers to the Tower at once as Traytors, for daring to argue an *Habeas Corpus* against his illegal Commitment, and *Whiteball Ordinance* for Excise in *Conyes* case (a president not to be paralleld:) his prohibiting & all Lawyers, Solicitors, Judges, and Courts of Justice whatsoever under him, to plead, act, or admit any proceedings, or legal trial at Law against his illegal Ordinances and absolute commands, under pain of his highest indignation: His defrauding most Patrons of their livings and lapsing them, (by his own Ordinances, Instruments) into his own hands, refusing their honestest, ablest Clerks, without any cause assigned, and denying them the benefit of *Quare Impedit* after judgement given upon them by his own Judges. All these are clear demonstrations to Mr. P. beyond contradiction; That our Infant Commonwealth both in its birth, growth, progress under its old Guardians, and New Protector, was but the Jesuits, Popes, Spaniards, Mazarines, and our Popish Enemies new Creature, and Instrument to ruine our Protestant Church,

f See his
Whitehall
Ordinances
for Excise and
Taxes, 14 Dec-
emb. & 17
March 1653.
May 4. & June
8. 1654. &
The 1. Part of
my Legal and
Historical
Vindication,
&c. p. 66. 10
90.

Church, Religion, King, kingdoms, Laws, Liberties : The very name of *Magna Charta* it self (for which our ancestors heretofore spent so much bloud and treasure in reality, and we of late only in pretence) being so execrable to our New *Free-States* men, that in September 1650. it was expunged out of a Petition M. P. drew for Mr. Luttrell, (to save *Dunster* Castle the habitation of him and his ancestors, from being pulled down over his head before hearing or Notice, by an Order issued for that purpose and put in execution) to *John Bradshaw* and their *Free-State Council* at *Whitehall*, by their *Attorney Prideaux* order, because it would distast them: and a Great Part was more favory to *Olivers* red nose than it: all in pursuance of the Jesuits old Plot: as you have heard out of *Watsons Quodlibets*: This M.P. shall a little insist on, because of a present design against our Laws now eagerly pursued.

The late Parliament in a above one hundred *Declarations, Ordinances, Orders, Votes*, made this their principal Charge against the *Kings Jesuitical Counsellors*, and the *Popish Forces* raised by him, against the Parliament, that they endeavoured the subversion and extirpation of our antient fundamental Laws & Government: and that one of the chiefest causes of their taking up arms and raising Armies against them, was for the necessary defence and preservation of these antient Good old Laws and Liberties, (the Inheritance and Birthright of every English Freeman) whereby not only his Majesty's Regal Authority, but the Peoples security of Lives, Lands, Livings, Privileges, Liberty, (both in general and particular) are preserved and maintained, and by the abolishing, innovating or alteration of which, it is impossible but that present confusion will fall upon the whole State and frame of this Kingdom: as the whole Parliament of *Jacobi* ch. 2. expressly declared long since in the Prologue of that Act, the late long Parliament in sundry *Declarations*; Yea King *Charles* himself in his *Declaration* by advice of his Council, to all his Subjects, Dec. 15. 1641. *Exact Collect*: p. 28, 29. his Answer to the Lords and Commons Petition, April 9. 1642. *Ibid*. p. 140. to their *Declaration* May 4. 1642. p. 163, 164. and elsewhere, the Defence whereof against invasion, subversion, he made the ground of raising Forces against an *Anabaptistical party & faction* in the Parliament, intending to subvert and extirpate them root and branch, as you may read at large: *lb*. p. 326, 443, 451, 514, 515, 555, 556, 561, 562, 579, 619. *A Collection of Ordinances*, p. 28, 38, 39, 116, 117: Yet

not-

notwithstanding all these Parliament Declarations and Commissions; in pursuance of them; the Army - Officers, Souldiers, by the Jesuits suggestions, have been so far intoxicated, as to attempt the utter subversion and extirpation both of our Laws (and Lawyers too) for whose defence they were principally raised, in pursuance of * Father Parsons forementioned design, under pretext of reforming them: though the bare indirect attempt to subvert them in a far inferior degree, was adjudged HIGH TREASON in c Straffords and Canterburies cases, for which they both lost their Heads AS TRAYTORS, and in the Case of the Ship-money Judges in the long Parliament.

e See their
impeach-
ments, Trials,
The Act &
Ordinance
for their At-
tainders, Mr.
Pym's speech
Mr. St. Johns
Declaration,
& Argument
against them,
and first part
of my Legal
and Historical
Vindication,
&c.

That they have prosecuted this design in England to subvert our Fundamental Common Lawes, and Great Charter of our Liberties, is most apparent by their proceedings in their Mock Parliament, and printed Vote 20 August 1653. Ordered, there should be a Committee selected **To consider of a New Body of the Law, and the Government of this Commonwealth:** Compared with *A True state of the Commonwealth of England, Scotland and Ireland, &c.* printed 1654. p. 15, 16, 17, 18. which assures us, *That there was a strong prevailing party in that Assembly, whom nothing would satisfy, But a total eradication of the whole Body of the Good Old Laws of England, (the Guardians of our Lives and Fortunes) to the utter subversion of Civil Right and Propriety, &c.* And our two Jesuitical *Prognosticators were so confident of it (as if the Stars in heaven had concurred herein with the Jesuites and Anabaptistical Conventicle then on earth) that in their scurrillous Prognostications they predicted the downfall not only of all our Ministers, and their Tithes, but of our Laws and Lawyers, Prognosticating, in the moneths of January, February, September, October, and December 1654. *That the Lawes & Lawyers of the Nation should be pulled down to the ground; That the Great Charter it self should be called into question with other Liberties, as not suting with English mens brains at this time; That the Crabtree of the Law should be plucked up by the roots, to hinder the future growth thereof; There being no reason we should now be governed by the Saxon Law, since the Saxon Race is taken away by the same instrument (the sword of Conquest) which brought it in.* They are the very words of these false Prognosticators, who have many such like passages in them both before and since. Which, compared with the late speeches

* Lilly, and
Culpepper.

Nota.

ehes of many Common Souldiers: That there should be no more Terms in Westminster Hall: That they hoped very speedily to see not only the Lawyers gowns, but the Lawyers themselves hanged up over the Courts in Westminster Hall, where the decayed Scots countours hung, to supply their vacant places: That it would be a goodly sight, to see all the Trees in St. James's Park hung with Lawyers and their gowns; with sundry such like speeches, since May 6. 1659. All these compared together, (with what Mr. Prynn hath frequently heard the Soldiers say during his neer 3. years close Imprisonment under them, and their New Republike in Dunster, Taunton, and Pendennis Castles) That they hoped ere long to see and leave neither one Lawyer, nor Parish Priest throughout England, Nor yet steeple, steeple-house or Bells, which they would sell, or cast into Ordinance to fight against the Dutch, &c. with some Petitions and Pamphlets now on foot to the like tune; and the Army-Officers fresh Proposal, to those now sitting and their Votes thereon; for the reformation of our Laws, &c. Are an infallible evidence to him, that all our former, late, and present changes of this Nature, for which this formerly elected Republican Conventicle is now reassembled, are the meer projections of the All-swaying Jesuits, to work our Laws speedy ruine. It being their professed practice even in other forein Popish kingdoms, to subvert their fundamental Lawes, especially those which concern the inheritance, succession of the Crown, and Liberties of the Subjects; for which take these two Testimonies even from forein Papists themselves. The 1. in that memorable Peece, *Consilium de recuperanda et in posterum stabilienda Pace Regni Polonia per Jesuitarum electionem*, presented to the Parl. of Poland, An. 1667. out of which they were soon after banished. *Hic autem vos notare velim esubdem pestis Jesuitici non minorem efficaciam esse in oppugnando et expugnando Republica, atterendis Legibus, quoties nempe sentiunt, se ab his, in instituta sua venatione, impediri. Et quod ad Leges attinet, hæc politica tinea, Illas præcipue atrobere consueverunt et eredere; quibus jus successionis in regno continetur, Liberalesque et Pax publica firmatur.* Which he proves by severall presidents of their shaking abolishing the very fundamental Laws of this Nature, in France, Hungary, Styria, Austria, Carinthia, and elsewhere: and that with such success, *ut obtritis legibus quibus prædictarum Nationum libertas nitebatur, partem earum penitus oppræsserint, partem ad extremam desperationem adigererint: In prædictis Provinciis ali-*

See Hospi-
an Hist. Iesui-
tica, l. 3. & 4.
speculum Ie-
suiticum, p.
119. Ludovi-
cus Lucius,
Histor: Iesuit:
l. 4: c: 5. where
it is printed
at large &
Thuanus Hist:
l: 138.

cubi Matribus et Antiquissima Nobilitatis Familiis publice di-
 em dictum esse intra quem se, aut coram Jesuitarum Tribuna-
 li stant, aut relictis patris sedibus alio migrant. And is not
 this the sad, desperate condition of many antient Noble Prote-
 stant Families, *Knights, Gentlemen and others; both in England,
 Ireland, Scotland,* and of the *Royal Protestant Family*, since our late
Watts, Changes of Government, Parliaments, and extirpation of all
 our Fundamental Laws, Liberties, Properties, by the *Jesuits* and
 their Instruments? O let our whole Nation and Republican
 Members too (once shamefully ejected by those now calling them
 in) consider, consider, consider this over and over, and lay it
 close to heart: least closing with the *Jesuits* now again in this
New Convention, as they assuredly did in the *Old* since *December*
1648. till April 1653. they incur that sad fate of a *King Henry*
the 4th of France; who after the execution of some and banish-
 ment of all *Jesuits* out of *France*, upon *John Casiles* one of their
 disciples stabbing him in the cheek, with an intent to murder
 him; and afterwards recalling, favouring, flattering them by
 building a stately College for them, entertaining one of them
 for his Confessor, and bequeathing his very heart unto them, to be
 interred with them after his death, together with a very large Legacy
 of Plate and Lands; yet they soon after procured their desperat
 Assassin and Disciple *Ravilliac* to stab him to the heart, in
 the open street in *Paris*, An. 1610. A Just reward for his neglect, con-
 tempt of his Parliaments timely admonitions in sundry Remonstran-
 ces presented to him, never to trust or recall them more; and
 the notable Epigram against the *Jesuits*, tendred to him by a true
Philopater, Anno 1603. wherein there is this memorable passage
 in relation to their subversion of all antient Fundamental Laws.

*Quidam Hominum ignotum est Jesuitas nocte dieque,
 Nil meditari aliud quam qua ratione moribde,
 Dissca Statuta queant, Patriasque evertere Leges;
 Inque locum Antiquis totum in contraria Nobis,
 Jura dare; & sanctos privata ad commoda ritus,
 Et clere; nulli unquam quod post mutare licebit? &c.*

M. Pryme considering all these particulars, and knowing that this
 sodain re-assembly of the old elected Republican Members, now
 sitting, originally proceeded from the *Jesuits* projection, solli-
 citation, and Anabaptistical Sectarian party formerly combining
 with them, in all their proceedings against the late *King*, (at
 whose execution the *Queens own Confessor* was present in a *Soldiers*
 habit, flourishing his sword when his head was off as well as other

Jesuits,

k Hist. Gallica
 & Belgica, l. 3.
 f. 151, 152.
 speculum Je-
 suiticorum, p.
 75. 80. The
 general Histo-
 ry of France,
 in H. 4. and
 Lewis 13. Ho-
 spinian Histo-
 ria, Jesuit. l. 3.
 153. to 159.
 Lud. Lucius,
 Histor. Jesuit.
 l. 4. c. 2.

* Nota.

Jesuits, Popish Priests, overjoyed with that spectacle) the seduced Members, the House of Lords, and transformation of our Kingdom into a Commonwealth, to accomplish their remaining designs, left unfinished; projected in terminis by * Father Parsons and the Jesuites, and violently pursued in the short Mock-Parliament nominated at Whitehall by the Army-Officers themselves, 1653. viz: To eradicate the National Church, Ministers, Ministry of England, Advowsons, Tithes, Glebes, with Parochial Churches, Chapels, as Antichristian, and leave not one stone of them upon another: Which John Canne (the new-voted Diurnall-man) in his Voice from the Temple, then dedicated to them, particularly excited them to, with all speed and earnestness, as their Generation-work, expected, required of them by God and all the Saints of the Land) To sell all the Crown, Colleges, Universities, and Corporations lands yet remaining, to support and pay the Jesuited Army (kept up so long on purpose to ruine, eat us out.) M. Prynne thereupon, held it his bounden duty, both as a Member, Lawyer, Englishman, and former Patriot of his Countries Liberties, against all Jesuitical Underminers of them and our Protestant Religion, truly & fully to discover the same to the whole English Nation, Army, and those now sitting; and to press it home upon their Consciences by this his Narrative, whether they will hearken to, believe, obey it, or not, since he was forcibly seduced from doing it by Speech: having sufficient warrant, encouragement, and protection for it, (as he apprehends) from God himself, Ezech. 2. 4, 5, 6. and Jer. 1. 18, 19. For they are hard of face, and stiff hearted; Therefore (Son of man) I do send thee unto them, and thou shalt say unto them, thus saith the Lord. And they, whether they will hear, or whether they will forbear, (for they are a rebellious House) yet shall know, that there hath been a Prophet among them. And thou Son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou doest dwell among Scorpions; Be not afraid of their Faces, nor be dismayed at their Looks, though they be a **Rebellious House**. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear. But thou Son of man, hear what I say unto thee (and O that all the seduced Army, Republican Members and their confederates would now hear and obey it too) **Be not thou rebellious like that rebellious House**. For behold I have made thee this day, a defended City, and an iron pillar, and brazen walls against the whole Land, against the Princes thereof, and the Priests thereof, and against all the people of the Land (engaged against thee and thy true Good Old Cause) And they shall fight against thee (by sundry

* Watsons
Quodlibets, p.
92, 94, 95. &
Dialogue, p.
95.

scurrilious Pasquils, Petitions, Slanders, Reproaches, and armed
 Seculding Guards) but they shall not prevail against thee. For I
 am with thee, saith the Lord, (as well now as in all former Engage-
 ments, Trials for this Good cause) to deliver thee. The assu-
 rance whereof hath made him so resolute, as singly by himself,
 to encounter an whole armed Host and House, at once, and through
 Gods blessing to rout them in a manner by his bare presence, and
 their Good Old Cause in a great measure by his single Opposition :
 The a sole praise whereof he desires to render wholly and solely to the
 Lord of Hosts, and God of the Spirits of all flesh, and not in
 any kind or part to himself, d a meer worm and not a man, an earthen
 Vessel; yea one of the weak, base, despised things of the world, and a
 thing that am not, whom yet God can and may make use of, to confound
 the things that are mighty, and to bring to naught things that are, that no
 flesh shall glory in his presence, and that the excellency of the power might
 be of God and not of him; who hath promised, that e One of his faith-
 full people shall chase a thousand, and two, put ten thousand to flight,
 (in a true Good Old Cause and Quarrel) for the Lord their God
 be it is that fighteth for them as he hath promised. What then might all
 the secluded Members and old Lords House do, and all the well
 affected Orthodox Protestants in our three Nations, had they but
 hearts, wisdoms, courage to joyn their Counsels and endeavours
 together, (according to their Solemn League and Covenant) to vin-
 dicate their true Old Cause and Parliamentary privileges, against
 all inconsiderable Oppugners and Subverters of them.

Mr. Prynne; having neither Wife nor Child to provide for,
 not much to care for, and never yet desiring any New Office, Ad-
 vancement or Employment in this present world, nor receiving
 the least reward for all his faithfull publick services, nor recom-
 pence for his manifold losses, sufferings, expences for the Publick
 to whom he hath ever been a faithfull unmercenary Servant, is in
 good hopes, that the serious perusal of the premises, will con-
 vince the Good Old Cause now cryed up, to be a cheat of the
 Jesuites put upon the Army, (as Hugh Peters apprehends, files
 is in his Letter, the 10th. of this May, to a chief Officer of the Ar-
 my,) and also wipe off all the Mis-reports, Scandals, Reproaches,
 Censures, yea acquit him from the heavy charge of Sedition, Muri-
 ny, Treason, against the Infant House and Republick, cast upon him for
 his actions or discourses here related, by those who are really gail-
 tie of these Crimes in the highest degree, by subverting our ancient
 Kings,

a Ps. 115. 1.

b Ps. 46. 7. 11.

Ps. 27. 1. 6.

c Num. 16. 22.

e. 27. 16.

d Ps. 22. 6.

e 2 Cor. 4. 7.

1 Cor. 1. 27.

e 2. 29.

Deut. 32. 30

Kings, Kingdomes, Kingship, Parliaments, Peers, Privileges, Laws, Liberties, Properties, Oaths, by their Jesuitical plots and innovations, and making a prey of all the publick wealth, Lands, Revenues of the Crown, to enrich themselves, and maintain a seditious Army, utterly to devour the small Remainder of our publick and private wealth almost drained to the dregs; and betray us into the hands of our forein Enemies, when they have left us neither hearts, hands, wills, mony, nor means, manfully to resist their invading power, and reduced us to that slavery, as rather to live under any forein Tyrannie, than an g oppressing Sword of their own domineering Hirelings. As for the thing they stile Sedition, it is but *separatio*, when a few confederate Innovators shall separate themselves from the General body or Assembly of the Kingdom, Church, Parliament, House, whereof they are Members, and act a part by themselves, as a divided Republick, Church, Parliament, House, without and against the Generalitie, and true lawfull Members, and separate them from their company. And if this be truth, as our Statutes, Lawbooke, Casuists, Canonists, and Historians accord, we shall know in whose Hearts, House Sedition truly dwells. And if Aristotle in *Atheniensium*, o Angelus de Clavasio, and sundry others who write of Sedition, may be credited; He who disturbs the Rule or Government of any unlawfull Usurper is no seditious Person, because such a usurped Government or Power is not obtained for the common good, (whatever pretended) but for the private advantage of the Usurper, Therefore the disturbance of such a Usurper hath not the reason of Sedition; yea, it is to be commended, because it frees the Generalitie of the People from a Tyrannical Power usurped over, or forcibly imposed on them against their wills, and it is the usurping Tyrant only who truly is seditious, as they all define in direct words. And whether Mr. Prynne and other secluded Members and Lords, being five times their number, or those who seclude them be seditious, let the whole Kingdome resolve.

Mr. Prynne not knowing whether he shall have the like opportunity again, shall for a Conclusion of this Narrative address himself, and direct some things he intended to have spoken.

1. To the Army-Officers and Souldiers, Remember I beseech you in the bowels of Jesus Christ, what your own Army Chaplain John Sedgewick in his Justice upon the Armes Remonstrance, from St. Albons, Nov. 16. 1648. and Rebukes of that evil Spirit that leads them in their Counsels and Actions, hath written to them there-

g Jer. 46. 16
q. 50. 16.
h Calipine,
Holiok, sum-
ma Angelica
Tit. Sedition.
Cicero de Re-
pub. l. 6. Lu.
23. 19.
i Luke 6. 22.
k See the Ap-
pendix to Mr
Rushworths
Historical Col
p. 30. to 40,
41. 42.
l Polit. l. 3. &
Ethic. l. 2.
m Secunda
Arrie.
11. & Qu. 11.
n Summa An-
gelica, Tit.
Seditio.
o See the
Sovereign
Power of Par-
liaments, p. 17.
4. p. 187, 188.
192.

in, and to the Lord Fairfax then General, and the General Council of war, in his Epistle Dedicatorie to them, when they first espoused their present Good Old Cause. His words are home and piercing, *'Destruction you practise, it is your work, it is your end, you cannot see beyond it, and you are hastning to it, it is the center to which you tend, and therefore I cannot but shew it to you, that you may stay your course before the pit shut her mouth upon you. You are full of glorie in the great things you have done, wonderfull thing! a mighty presence of God. But in sum what is it? You have torn a poor unfull Kingdom in pieces, you have executed wrath upon your Brethren, Friends, and Countrymen, you have laid desolate your Father the King, the Parliament, your Mother, your own Country: This is your glorie to be Executioners, Assyria the Rod of mine Anger, what a Crown is this? Have you restored, blessed, healed, comforted, saved any? No, You have but plunged the Kingdom and your selves into a Pit of Darknesse and Confusion. You drive furiously over the King, Parliament, Lawes, Conscience, Loyalty, Privileges, so as no human nor sacred thing can stand before you. It is high time to withstand you, for it is not men onlie that suffer from you, but the Lord: Your Sword goeth so deep that it pierceth through his Soul also: You are gone so farre in dissolving the Foundations of Government, that you are come to him who upholds the Pillars of the earth: you reach to the head of Principalities, and Powers; to the Lord who is the Author and Upholder of all these things. He is in these despised broken Ordinances of his, and sensible of everie blow that is given to them: You have digged through the wall of Flesh and men, and through the partition wall that divided them from God, and now you are in the bowels of the Lord; these miserable broken Powers are now the Lord. Go on, ear and read, you will at last look upon him whom you have pierced, and mourn. O that you would now do so in good earnest, as you pretend only in your Declaration of May 6. 1659. and a yet go on still in your former Trespases, for which God will wound your hairy Scalps. O consider, that Jesus Christ, whose Servants ye pretend to be, is both a King of Glory, & a King of Saints: That the Gospel you profess is the Gospel of the Kingdom; (not Republick) yea, the Kingdom of God, and of Heaven in Gospel-language: That his Church whereof you pre-*

^a Pl. 68. 21.

^b Pl. 24. 7, 8, 9.

^c 10.

^d Rev. 15. 3.

^e Mat. 4. 23. c.

^f 9. 35. c. 13. 19.

^g c. 14. 24.

^h e Mat. 10. 7. c.

ⁱ 12. 28. c. 21.

^j 43. c. 4. 43. c. 8.

^k 1. 10. c. 16. 16.

^l Acts 10. 25.

pretend your self Members, is frequently styled a *Kingdom*, ne-
 ver a *Common-wealth* (or at least but once, and that not in op-
 position or contradiction to a *Kingdom*, which is the first excel-
 lentest of all *Common-wealths*, as *Heathen Philosophers, Politicians*
 and *Devines* accord,) but as the verie same with it: That the
 Saints themselves are styled, the *Children of the Kingdom*, (not
 a *Republick*) & *Companions in the Kingdom of Christ*, even in
 this world; yea a *Kingdom of Priests, a Royal Priesthood*;
 Nay *Kings* and *Priests* to God the Father, and that by Christs
 own constitution. Consider yet further, that Heaven it self, in-
 to which you expect at last to enter, is ever stiled = the *Kingdom*
 of *Heaven*, = an heavenlie and everlasting *Kingdom*, a *Kingdom*
 which cannot be moved, a *Kingdom* which shall have no
 end; (never a *Common-wealth*;) That in this *Kingdom* we read
 of nothing but *Crowns, Scepters, Thrones, Robes of Glory and Ma-
 jesty*, and of *reigning in it for ever and ever*. That Christ himself
 hath promised, appointed, and his Father given to all his Saints
 the *Kingdoms of Heaven*. Upon which account they are now
 stiled = *Heirs of the Kingdom*, and shall hereafter = *Inherit & posses-
 sesse this Kingdom*, receive the *Crowns*, wear the *Royal Robes*, sit
 upon the *Thrones* provided for them in it. How then have the
Enchanters of Rome, Spain, France, so far insatuated your under-
 standings, blinded your Judgements, intoxicated your Brains,
 perverted your Wills, corrupted your Affections, seared your Con-
 sciences, engaged your unrulie Passions, as notwithstanding all
 this, to make you *Bedlam madde*, against all *Kings, Kingship,*
*Kingdoms, Crowns, Scepters, Thrones, Principalities, and Kingly pow-
 er*, as to a abhor, and engage against both the things themselves
 and their verie names, yea to extirpate them root and branch, a-
 gainst his expresse Evangelical precepts, word and practise of all
 his Saints in either Testament, to dote upon such a strange *Utopi-
 an Common-wealth*, and new *Free-state*, the verie names whereof,
 much lesse the things, you find not once in Scripture in your sense,
 and never yet read of in the militant or triumphant Church of
 Christ. Let Mr. *Prynne* a little expostulate the case with you, not
 as a Lawyer but as a Christian. Do you indeed believe the Scrip-
 ture, to be the very will and word of the *Great King, the Sovereign
 Lord, and Judge of all the Earth*, and of Jesus Christ, *the King
 of Kings, the Lord of Lords, and King of Saints*, which you are bound
 in Conscience, under pain of eternal damnation to believe and

obey

f 1 Cor. 15. 24.
 Col. 1. 13. Rev.
 12. 10.
 g Eph. 2. 11.
 h Aristot.
 Polit. 1. 3. c. 12.
 l. 4. c. 2.
 i Mar. 13. 38.
 k Rev. 1. 9.
 l. 2. c. 19. 6.
 Rev. 1. 6. c. 5.
 10. c. 20. 6. 1
 Pet. 2. 5.
 m Mat. 5. 3. 19.
 c. 7. 21. c. 8. 11.
 n 1. Pet. 1. 11. 2
 Tim. 4. 18.
 o Heb. 12. 28.
 p Dan. 7. 27.
 Lu. 1. 33. 16. 9.
 1.
 q 2 Tim. 4. 8.
 1 Pet. 5. 4. Pl.
 45. 9. Mat. 19.
 28. Rev. 3. 21.
 c. 20. 4. c. 9. 11.
 c. 7. 9. 13 14.
 f 2 Tim. 2. 22.
 Rev. 22. 5.
 f Lu. 12. 32. c.
 21. 22.
 t James 2. 5.
 u Mat. 25. 34.

x Ps. 47. 7.
 Gen. 18. 25.
 y Rev. 5. 3. &
 c. 19. 16. 1.
 Tim. 6. 15.

z Tit. 1. 16.

a Hib. 6. 9.

b Acts 26. 27.

c Gal. 6. 16.

d Isay 1. 24.

obey ? If not, proclaim it as load to the world with your Voyces, as you do by your Swords, & Actions ; and then all will know you in your Native colours, to be no *Saints* but real *Atheists*, and all reasonings with you will be in vain. But having *a better persuasions* of you, *b That you believe the Scripture to be the only rule of your Consciences, Judgements, Lives*, both as Souldiers and Christians. Then answer clearlie to these interrogations ; The Lord of Hosts himself most peremptorie and preciselie commands you, *To fear God, honour the King*, 1 Pet. 2. 17. Rom. 13. 7. Yea to fear the Lord and the King, (coupling both these together as unseperable) and not to meddle with those who are given to change, Prov. 24. 21. How can, how dare you then dishonour, vilifie, reproach, destroy, both your natural Kings, and Kingship too, without the least fear at all of God or the King, and change them into a New Republican Conventicle ? He commands you to *subject your selves to the King as Supream*, both by the Ordinance of God and man, and that for the Lords sake : and avoiding scandal to Religion, 1 Pet. 2. 12, 13. To be subject to the Higher Powers, and amongst them more especiallie to *Kings and Principallities* ; and that not only for fear of wrath, but for Conscience sake, for these Reasons clearlie expressed : *Because they are of God, and ordained by God : Because they are the Ministers of God for your good. Because they are Gods Avengers to punish you, if you disobey, resist, or do evil ; Because they who resist them resist the Ordinance of God, and shall receive to themselves damnation*, Rom. 13. 1. to 8. Tit. 3. 1, 2. VVith what face, heart, confidence, conscience, then can or dare you, not onlie not submit, subject your selves to, but exalt yonself above, against your lawfull Sovereign Kings, and Higher powers, so far as not onlie to resist, but destroy their Persons, Powers, Kingships, Principallities themselves though Gods own Ordinance ? and that out of pretended Zeal and Conscience too ; and hope to receive a Crown on Earth, or in Heaven for it, when as God himself denounceth Damnation to you, for your verie unwarrantable resistance of them alone, and much more for their destruction. God requires you to make Prayers, Supplications, Intercessions, and giving of thanks ** first of all FOR KINGS*, that YOU may live a peaceable and quiet life (under them) in all Godliness and honestie, for this is good and acceptable in the sight of God our Saviour. * To make prayers to the God of Heaven FOR THE LIFE OF THE KING AND OF THE KINGSONS, Ez: 4 6. 12, 13. To pray with all the primitive Church and

* 1 Tim. 2. 1, 2, 3.

* See Tertul-
lian Apologia.

Saints

Saints of God, *Psal.* 72. 1. Give the King thy Judgement O God, and thy Righteousness unto the Kings Son : How can; how dare you then, not onlie neglect these Duties, but prohibit, condemn, punish them, as no lesse than High Treason in others ? and not onlie fight, but curse, revile, pray against the King, and the Kings Sons too, and take away their lives, livelihoods, instead of praying for them, reputing it both your godlynesse, honesty, yea a Duty acceptable, and well pleasing unto God. *e Hear O* *Heavens*, and tremble O *Earth* at this great impietie ; God commands you *Ecclef.* 8. 2. To keep the Kings Commandement, and that in regard of the Oath of God : And dare you against all your Oaths of Fealty, Homage, Supremacy, Allegiance, Protestation, League, Covenant, printed Declarations, and your own Propositions 1 August 1647. That the Kings Person (and Royal (Aus) may be restored to a condition of safety, honor, and freedom in this Nation, without diminution of their personal Rights both abjure, eradicate King, Kingship, and the Royal Posterity; that you may no more keep nor obey anie of their Superior Commands, and prefer the Commands of anie undutifull Army-Officers, (raised onlie to defend the King and Parliament from all force and violences) before both their Ordinances, Proclamations, Commissions, Votes, to both their ruines? God injoyns you not to Curse the King no not in your thoughts, & not to revile or speak evil of the Ruler of your People, *Ecclef.* 10. 20. *Exod.* 22. 28. *Acts* 23. 5. *Tic.* 3. 2. And can you, like those wicked Idolators, *Isay* 8. 21. Curse your King and your God, and look upward : and like those unjust, carnal, brutish Beasts, (made to be destroyed, and reserved to the day of Judgement to be punished) despise Dominion, speak evil of Dignities, Kings, Kingship, 2 *Pet.* 2. 9 to 14. Jude 8, 9, 10. for which the Gospel it self denounceth, *Woe* unto you, perishing in the gain-saying of Core, Jude 11. that you shall utterly perish in your own Corruption, and receive the reward of unrighteousnesse, 2 *Pet.* 2. 12, 13. Christ himself more than once enjoyns you in the Gospel, To render to Cæsar the things that are Cæsars, to wit, all his Dues, Tributes, Custom, Fear, Honor, *Mat.* 22. 17, 21. *Mar.* 12. 16, 17. *Lu.* 20. 22, 24, 25. *Rom.* 13. 7. how can, or dare you then wrongfully forcible take away and detain from your rightfull King & Cæsar, not onlie all these his Dues and Crown-lands too, but his verie Crown & life to boot, & instead of making restitution of them to his Son when he came to demand the fruits of his Fathers Vineyard, do and say with those wicked Husbandmen in the Gospel, *Mat.*

f See the True
Old Cause truly
stated.

21. 38, 39. Lu. 20. 14. this is the **Heir** come let us kill him, and the Inheritance shall be ours, and cast him out of the Vineyard. O remember the sad doom which Christ himself and all his Auditors have denounced against you for it in these Texts, & Luke 19. 27. then tremble at it. If all these Precepts will not affect nor reform you, Consider, That it hath been the general constant importunate desire of all Nations, and Gods own People too, (wherin God himself hath gratified them) to set up **Kings** to judge, rule them, and fight their bateels, Deut. 17. 14, 15. 1 Sam. 8. 5. 19, 20, 22. Jer. 25. 18 to 27. For all the people unanimouſlie to rejoyce, and expresse their gladnesse, contentment, satisfaction delight, triumph, at their Kings solemn inaugurations, with Trumpets, Feasts, Shouts, Acclamations; & to eccho out this unanimous publick Ovation, again and again, **God save the King.** Let the King live, **O King live for ever**, and to use the self-same expressions in all their private and publick Addresses 1 Sam. 11. 24. 2 Sam. 16. 16. 1 Kings 1. 25. 34, 39. 2 Kings 11. 12. 2 Chron. 23. 11. Ezra 6. 10. Psal. 72. 10, 15. Dan. 2. 4. c. 3. 9. c. 6. 6. 21. Mat. 21. 5. 9. And will you be *Antipodes* to all other Nations, yea to Gods own people in all Ages, and cry out still with united shouts, O do not save but destroy, crucifie, behead, extirpate, King and Kingship too; away with them, away with them from the earth, let them never live but die, die, and that for evermore? What madnesse, what frenzie is this? When the wicked *Jews* cryed out to Pilate against our Saviour *Jesus Christ*, (who was born King of the Jews, Mat. 2. 2.) away with him, away with him, crucifie him, crucifie him. Pilate himself used this Argument to repress their furie, *Behold your King, Shall I crucifie you King.* At which they were so non-plussed, that their Chief Priests had no other Answer but this to evade it, *We have no King but Cesar, If thou let this Man go thou art not Cæsars Friend, whosoever maketh himself a King speaketh against Cesar: upon which he delivered him over to them to be crucified.* And when Pilate put this Title on his Crosse, *Jesus of Nazareth, King of the Jews*, the Chief Priests were angry at it, and said to Pilate, write not **King of the Jews**, but that he said, *I am King of the Jews*; being all convinced, that it was a most barbarous, shamefull, inhuman, worse than Jewish act, for any Subjects or people to crucifie their lawfull King, though in a way of Publick Justice; whence the Apostle thus reasons, 1 Cor. 2. 8. *That had the Princes of this world, (and Jews themselves) known or believed Christ*

g 1 Iohn 9.
12. to 23.

to be their King; they would not have crucified the Lord of Glory. And shall you not prove then far more transcendently impious, treacherous than the worst of Jews, of Mortals; not only in your former crucifying, beheading your undoubted, known, lawfull, hereditary King, which they abhorred to do, but his Kingly Office and Posteritie too; if you cry still, away with them, away with them, wittingly, willfully, uncessantly, their blood be on us and our Children after us; And will not the wrath of God come upon you and yours to the uttermost for this your high provocation, as it did upon these Jews, if you doe not speedily repent of it? 1 Theff. 2. 15, 16. It was the loyalty, piety of David, (a Man ^h after Gods own heart, ^h Act. 13. 22; gallanter Commander, Souldier, Conquerour, than the best and greatest of you;) when he was persecuted in the Field by his So- veraigne King Saul and his Armie, hunted as a Partridge from place to place to take away his life, and had several opportunities to destroy him without danger put into his hands, and was twice importuned by his rude Souldiers, to slay him, or permit them to doe it; that he rebuked this evil spirit and counsel in them, and gave them this Answer, The Lord forbid that I should do this thing unto my Master, that I should stretch forth my Hand against the Lords Anointed, ⁱ Sam. 24. 3; seeing he is the anointed of the Lord, destroy him not, ^{to 20. c. 26. 8;} FOR WHO CAN ^{9. 11, &c.} stretch forth his hand against the Lords anointed AND BE INNOCENT: And when the Amalekite brought tydings to him of Sauls death, telling him, that he had slain him by Sauls own command; and presented him with his Crown and bracelets ^k 2 Sam. 4. 10, expecting a great reward from him for those good tydings, being formerly anointed by God to succeed him: He gave him no other answer nor reward but this; How? wast thou not afraid to stretch forth thy hand to destroy the Lords anointed? Thy blood bee upon thy head, for thy mouth hath testified against thee, saying; I HAVE SLAIN THE LORDS ANOINTED. And he called one of the young men and said, Go near and fall upon him; And he smote him that be- died. And David and all the men that were with him rent their clothes, and lamented with a most patheticall lamentation over Saul; recorded for ever in sacred writ, 2 Sam. 1. 12. to the end, The like reward he gave to the murderers of Ishboseth his competitor, 2 Sam. 4. 10, 11, 12. And can you then conceit you were guided by the holy Spirit of God which dwelt in David? Or that you deserve the Title, of men after Gods own heart, of Saints, of honorable, pious Commanders, Soldiers, for speaking, declaring, K
acting,

acting against your K. diametrically contrary to him in all these particulars and glorying in it as your highest praise, valour, Saintship? His tender heart smote him to the quick, for cutting off only the skirt of King Sauls garment privily, (when he refused to offer the least violence to his person, as his Soldiers counselled him) because he had cut off Saul skirt : and will not your Adamantine hearts, (m harder than the nether Milstone) yet smite you with the least compunction for cutting off KING CHARLES HIS HEAD publickly, and parting not only his Garments amongst you, (as then n Souldiers did our Saviours, when they crucified him) but his Crown and Kingdoms too? After David succeeded Saul in his Throne, his Captains, Souldiers, People, were so carefull to preserve his life from the least appearance of danger, n That when he would have gone out to Battel against his rebellious Son Absolom, who usurped the Crown: They answered him, Thou shalt not go forth, for if we flye away or half of us dye, they will not set their hearts on us, but now thou art as ten thousand of us; yea they swore to him at another time, Thou shalt no more go out with us to Battel, least thou quench the light of Israel, 2 Sam. 21. 17. And when Absolom was slain, All the People were at grise through all the Tribes of Israel, saying, Absolom whom we anointed over us is dead in Battel: Now therefore why speak ye not a word of bringing the King back? Whereupon they earnestly contended who should be the first that should bring back the King, to reinthrone him, 2 Sam. 19. 9, 10, 14, 15, 41, 42, 43. And can you then not only professedly go out to Battel against the King himself & Parliament too, against all Parliament-Votes, Ordinances, Declarations, Commissions, by which you were raised, for their mutual defence : but destroy and slay them both, in cold blood, after the Battel ended by a Friendly Treaty, to prevent all accord between them, and instead of bringing the King again to his Royal City, Parliament, Throne, in peace and safety from the Isle of Wight, not speak one word thereof, but bring him only back again, to a most disloyal, illegal bloody execution, & not repent of, but persevere in this unparallel'd treachery against his son, even after your anoynted Absolom (who engaged you in these unfaintly, unsoldierly, Un-English Treasons) by the * stroke of God himself is dead, and his Son set aside by your selves, through divine retaliation? In few words, can it ever be your honor, glory, as Saints, to be the Instruments, Executioners of Gods wrath and vengeance upon your own Native Kings, Kingdoms, Churches, Coun-

1 Sam. 24. 4.

5.

m Job. 11. 44.

m Mat. 27. 35.

m 2 Sam. 19. 3.

* 2 Chron. 13. 25.

C^e C^ountry, to oppresse, consume, and eat out all their publick, private Wealth, Revenues, and burthen them with endlesse Taxes, Excises, to maintain your needlesse, uselesse forces, only to ^o *Ezech. 21.* overawe, ^o *overturn* them all, yea our Parliaments, Laws, Liberties, ^{27.} with your own new-modelled Governments, and Governors too, one after another, till they all be brought to total and final desolation. To do the works of *Assyrians, Babilonians, Turks, Gothes, Vandals, & the Roddes of Gods anger, his Battel-axes, the staff of his indignation, to shake,* ^{p. May 10. 5. 7. let. 25. 9. &c.} destroy Churches, Kingdoms, Nations, Persons, and make them desolate; yea worse than the worst of these, who never shoke, destroyed their own Kings, Kingdoms, Countries, but their forein Enemies or Neighbours, against whom *q* God sent them in his wrath, for their crying provocations, to break them in pieces and ^q *Isay 10. 6. tread them down like mire in the Streets?* If you repute this ^{c. 7. 18. 19.} your glory, and resolve to persist therein, without speedy and sincere repentance of the mischiefs you have done, consider and read over, over and over again at your leisure, the taunting proverb, severe judgements, divine and final reward, monaced to, inflicted by God himself by an irreversibile decree, and irresistable power, upon the King of Babilon himself, his royal Posterity, the City of Babilon, the whole *Assyrian* Host, Nation, Kingdom, for shaking, destroying, breaking in pieces other Kings, Kingdoms, Nations, and Gods own people too for their finnes, (as you have served your own Kings, Kingdoms, Churches, Parliaments, Nations, Laws, Liberties, against all Oaths, and Obligations, to the contrary) recorded at large in sacred writ, *Isay, 14. 4. to 30. c. 31. 8, 9. Jer, 50. 1, to 46. ch. 51. throughout.* And then sleep quietly in your Beds, and blesse your selves in these your *successfull Wickednesses* if you can; in respect of your present earthly prosperity, or your Posterities after you. As for your eternal Estate in another World, consider that dismal Text, *Psal. 92. 6, 7. A brutish man knoweth not, neither doth a Fool understand this: when as the wicked spring as the Grass, and when all the workers of Iniquity do flourish, it is that they shall be destroyed for ever. & Ps. 9. 16, 17. It hath been your businesse of late years, and now again, (after your seeming repentance for it in your new Declaration, May 6.) to slay our Kings, Lords, honestest faithfull Members of the Commons House out of Parliament, and forcibly to seclude them when they knocked for entrance, yea to cast some of them into Hell, and other Prisons for discharging their Trusts, and Mr. Pryne be-*

Beyond all others. O take heed, that when you shall come to knock at Heaven gates for entrance, and cry: Lord, Lord, open unto you, you receive not that Answer recorded in the Gospel from Christ himself; I tell you, I know you not whence you are, Depart from me, all ye workers of Iniquity into the lowermost Hell, and everlasting chains of Darknesse, where there shall be weeping and gnashing of Teeth; when you shall see Abraham, Isaac (yea the secluded Members) in the Kingdom of God, (which no Murderers, Rebels, Seditious, Unrighteous Covetous Persons, Plunderers, Traytors, no Pernitious Destroyers, Subverters of Kings, Kingdoms, Parliaments, shall inherit,) and your selves shut out for ever.

You all pretend you are setting up Christs Kingdom, and propagating his Gospel amongst us by your Arms, Swords, Pistols, and Army Predicants: But we read in the Gospel, 1. That the Souldiers armed with Swords, Staves, Spears, were the only Officers and persons employed to apprehend King Iesus himself, and bring him to justice before Pilat. The only men who stripped him of his own Garments, put upon him a scarlet Robe, then plotted and set a Crown of Thorns on his Head, instead of a Crown of Gold, put a Reed into his hand instead of a Scepter, & then mocked, spit in his face, reviled, buffeted, and bowed their Knees unto him in scorn, saying, Hail King of the Jews, and led him away to crucifie him; After which they gave him Vinegar to drink mingled with gall, (instead of a Cordial) crucified him, then parted his Garments; casting lots. After this they set a watch upon his Sepulchre, lest his Disciples should take him thence. And when he was risen from the dead, to smother the truth of his Resurrection; The chief Priests taking counsel together, gave large money to the Souldiers, saying, Say ye his Disciples came by night and stole him away whiles we slept: So they took the money and did as they were taught, and this their Lye is commonly reported among the Jews till this day, These things truly the Souldiers did, as the Evangelists record to their perpetual honor. After which Herods men of war and Souldiers (who likewise set Christ at naught, mocked him, then arrayed him in a gorgeous Robe, and sent him to Pilate to condemn, Lu. 23. 11.) stretched forth their hands to vex certain of the Church, killed James the Apostle with the sword, apprehended Peter and put him in Prison, where he was guarded day and night with four Quaternions of Souldiers, to prevent an

* an escape, *Act* 12. 1. to 8 But that ever they did set up Christs
 Kingdom, and propagate the Gospel by their Swords and Arms
 otherwise than this, the Gospel it self is silent: Yea a God himself ^u *1 Chron. 22.*
 in precise terms resolves, ' That men of war, who have fought great ^{8.} *e. 28. 3.*
 * Battels, and spilt much Blood upon the earth, (though against his
 * enemies) shall not be at all honoured, employed in building of his
 * Temple. Yea this is the expresse word of the Lord to *Zerubbabel*,
 * when Gods House was to be rebuilt, and his Kingdom propaga-
 * ted; not by *A M P*, (so the Hebrew and Margin render it)
 * nor by Power, but by my Spirit, saith the Lord of Hosts, is
 * this work to be done) *Zec. 4. 6.* Our Saviour Christ is both
 * the x King, and Prince of Peace: his Gospel the y Gospel of *x Heb. 7. 2.*
 * peace: his Apostles and Ministers x Ambassadors of peace: and *Isaiah 9. 6. x.*
 * his Kingdom consists a in Righteousness and peace. Now nothing *Pet. 4. 9.*
 * is more b directly opposite; destructive to, inconsistent with this *y Rom. 10 15.*
 * Peace, to the King, Prince, Gospel, Ambassadors, and Kingdom of *Eph. 6. 16. c.*
 * of peace, as Armies, Souldiers, War, Arms: And therefore it is obser- *2. 17.*
 * vable, That when our Saviour sent out his Disciples to preach *z 2 Cor. 5. 20.*
 * the Gospel, and set up his Kingdom, he did not make choyce of *c. 14. 32. Eph.*
 * Captains of thousands, or hundreds, nor yet of Souldiers or Ar- *2. 17.*
 * med men: but of mean c Fisher-men, and others altogether averse *a Rom. 14. 17.*
 * from war; commanding them in expresse terms, to take neither *b Isay 59. 7. 8.*
 * Gold, Silver, nor Brasse in their purses, nor scrip, nor two coats, *2 Chron. 15. 5.*
 * nor yet Staves, (much lesse Sword, Pikes, Horses, Pi- *6. Ier. 4. 10.*
 * stols) nor any thing else belonging to a Souldier, no offensive or *19. 20. c. 8.*
 * defensive Arms; at the most but a single d walking staffe, like *15. 16.*
 * Travellers, to help, support them: Yea Christ expressly resolves, *c Mat. 10. 9.*
 * That his Ministers are and must be no Fighters, no Strikers, nor *10. Lu. 9. 3.*
 * Strivers, (much lesse than professed Warriors) *John 18. 36.*
 * *1 Tim. 3. 3 2 Tim. 2. 24.* They have no Sword, but that of the *c. 22. 35.*
 * Spirit and their Mouth, the word of God) and fight with it *Mar. 6. 8. 9.*
 * only against mens Sins Lusts, not Persons *Eph. 6. 17. Heb. 4. 11.*
 * *Rev. 19. 15, 21.* Yea when Peter once did but draw his Sword to
 * defend King Jesus against the Souldiers, who came with Swords
 * and Staves to apprehend him, he said unto him, *Mat. 26. 52* Put
 * up thy Sword again into its place, for they that take the sword
 * shall perish with the sword: Nay the state of the Gospel is so in-
 * consistent with Souldiers, Arms, War, That upon the sincere
 * profession of it, God requires the Professors thereof, to beat their
 * Swords into Plowshares, and their Spears into Pruning-hooks,
 Nation

* Nation shall not lift up Swore against Nation, Neither shall they
 * learn VVar any more; but to live in peace with all men, and
 * keep the unity of the Spirit in the bond of Peace, *Isay* 2. 4. *Mich.*
4. 3. Luke 1. 14. *1 Cor.* 7. 15. c. 14. 51. *Gal.* 5. 22. *2 Cor.* 13. 11.
Eph. 4. 3. *Col.* 3. 15. *2 Thes.* 3. 16. *Heb.* 12. 14. Never was the
 Kingdom, Gospel, Church of Jesus Christ promoted, advanced
 in any Age or place by war, & Swordmen; but many * Churches
 have been utterly destroyed, extirpated, depraved, corrupted; none
 ever edified, planted enlarged, much lesse reformed by them. Our
 present Armie-Saints, and new Military-Apostles by their fighting,
 praying, preaching, fasting, instead of promoting the Gospel,
 Protestant Religion, and Church of England, have almost totally
 subverted them, by * broaching, countenancing, protecting all sorts
 of Heresies, Blasphemies, Sects, Schisms, Errors, Opinions, Religions,
 setting up new Conventicles of Sectaries, Seducers in all
 places, opposing, slighting, traducing the very Church, Doctrine,
 Ministry of England; the very Function, Ordination of Ministers,
 by decrying, detaining their Tithes and former maintenance, as litigious,
 Jewish, Antichristian; by swallowing up all the Lands, Revenues
 of Bishops, Deans, Chapters, Arch-Deacons, and a great part of our
 Ministers maintenance by sequestrations, and monthly Contributions
 to maintain their Army Evangelists, now ready to swallow up the
 remainder that is left, and continuing in a body for that purpose,
 by the very Jesuites instigation, who not only professedly teach
 in their publick University at Madrid, the Art of War by Land and Sea,
 the making of Guns, Gunpowder, fireworks, all manner of Military
 Engines, of which they read Lectures, as most agreeable to the Name,
 Profession of their Murtial Father Ignatius, as e Alphonsus Vargas a
 Spanish Priest records; but boast, f That the General of the Jesuites,
 can bring into the Field more Souldiers, of his own order, in a shorter
 time than any Christian King whatsoever: and likewise expressly
 affirm, That their Gospel and Religion is to be propagated, set up;
 the Heretiques, and Evangelical Sectaries, who resist them, refused,
 extirpated, abolished with Fire, Armies, Sword, and War, in England
 & elsewhere, as Jacobus Cruciger (Rector of the Jesuites at
 Lansberg) in his explication of the Rules of their Order, *Paulus Windeck*,
De extirpandis Heresibus Antid. 10, 11. p. 404, 412, 480. *Thuanus*, *Hist.* l. 65. p. 238. l. 66. p. 299.
Franciscus Verona. *Apol. pro Johanne Castile.* par. 5. c. 13. *Hoffman*,
Hist. Jesuitica. l. 4. p. 212, 213, 214. *Hasenmullerus*, *Hist. Jesuit.*

C. I.

* See Knolls
 Turkish History, Pauli
 Orofii Historia. The History of the
 Albigenfes.
 * See Mr. Edwards
 Gangræas.

e Relatō de
 stragematis
 & Sophismatis
 Iesuitarum
 c. 4.
 f Lud. Lucios,
 Hist. Iesuit.
 l. 1. c. 7. p. 156.
 Cornelius
 Corneli, Epist.
 in Minores
 Prophetas:
 And his Epistle to his
 Historical and
 Legal Vindication, &c.

e. 1. & Spec. Jesuiticum, p. 61. unanimously attest. O then discern at last whose Gospel, Kingdom, you are now propagating by your Army, Arms, and Westminster Conventicle, not Jesus Christ, but the very Jesuites, his greatest Underminers.

Many of you (especially Millinaries, and Fifth Monarchy-men,) pretend, that Jesus Christ is now coming to reign personally on Earth a thousand years, and that you shall all reign together, as Joynt-Kings with, or Vice-royes under him. But the setting up of a New Republick and Aristocracy, is wholly inconsistent with this Kingdom and Monarchy of Christ you now expect; which suites only with a Temporal King and Kingdom. How this Opinion will accord with Christs own description of it, John 18. 16. *My Kingdom is not of this World, or Pauls, Rom. 14. 17. The Kingdom of God is not meat and drink, (nor yet Arms and Armies,) but Righteousnesse and Peace, and Joy in the Holy Ghost, (which Souldiers, Armies usually destroy, not produce, or propagate)* let those who maintain it, consider. When Mr. Prynne was kept close Prisoner in Pendennis Castle by John Bradshaw and our New Republicans illegal warrant in July, 1651. some four dayes after his imprisonment there, divers Officers and Souldiers of the Garrison, who had long debated every day for sundry Months before, their present expected personal reign of Christ on Earth, repaired to him, to know his Opinion concerning it, as he was taking fresh Air in the Bowling-Alley, standing in a ring about him: Upon which he first demanded their Opinions of it: when they had all fully uttered their Conceits in the Affirmative with much confidence; M. Pryn briefly answered, *That now they had beheaded one of our Kings, and almost conquered another, and our 3. Kingdoms, they thought, talked of nothing but being all Kings themselves, and of reigning personally on Earth cheek by joll with Christ himself, as his Fellow-Kings, no Earthly King being fit to be a Companion for such transcendent sublimated Saints as they thought themselves. But they were all most grossly mistaken: for that very Text of Rev. 20. 4, 5. (which he read out of one of their Bibles) whereon they principally grounded their Opinions and Reign, was pointblank against them. And I saw the Souls OF THEM THAT WERE BEHEADED, (not of them who took off their own Christian Protestant Kings and Nobles Heads) for the Witnesse of Jesus, and the word of God, and which had not worshipped the Beast, nor his Image, neither had received his mark upon their foreheads, nor in their hands, and they* **libed**

lived and reigned with Christ a thousand years: (is it not added on the Earth, and Chap. 22. 5. rather proves their reign to be in the New Jerusalem in Heaven.) But the rest of the dead, (who were not thus beheaded) lived not again,) (much lesse then reigned with Christ,) till the thousand years were past. By which it is most apparent, That if Christ shall reign personally on Earth for a thousand years, as they all conceived, and that this time was now at hand: yet not one of them should, or possibly could reign with him, if this Text be Umpire: For the words are most positive, that none else shall thus reign with Jesus Christ a thousand years, but only the souls of those who were beheaded for the testimony of Jesus Christ, &c. It being expressly averred in the affirmative; then in the Negative, But the rest of the Dead lived not till the thousand years were past. Upon which account, the late King, and other Protestants whose Heads they had cut off, and those Godly Christians they had slain, murdered in the Wars; and perchance himself and others who had lost their Ears, Liberties, Estates, and were shut up close Prisoners, for the Testimony of Jesus Christ, and had not worshipped, but opposed the Beast of Rome, his Image, Superstitions, innovations, Proceedings against the late King, Parliament, Religion, nor received the mark of the Beast in their Foreheads or hands, might peradventure reign with Christ a thousand years. But as for themselves and other Army Saints, who made it their business, and reputed it their honour, Sainthood, to cut off the Heads of their own Christian Kings, Nobles, Brethren; to destroy Kingdoms, Parliaments, & their Privileges; secure, imprison, close imprison their Members, worshipping the very beast and his Image, and visibly receiving his mark in their Foreheads, hands, by these their Jesuitical practices; keeping up an Army and Iron Sword still drawn amongst us, to the great oppressing, undoing of their Native Country, of purpose to keep off the wooden Crosse of Jesus Christ, which he hath expressly enjoined them with self-denying Spirits to take up daily, and follow him, and that other Crosse, their own Consciences tell them, these perfidious, treacherous practices of theirs justly demerit, they could have no ground at all from this or any other Text to reign with Christ in his Heavenly or earthly Kingdom, out of which these their seditious, unrighteous, and bloody practices did eternally exclude them; as the 10, 14, 15. verses of this very Chapter, Rev. 22. 11, 15. 1 Cor. 6. 8, 9, 10. Gal. 5. 20, 21. resolve. Therefore if ever they desired or expected thus to reign with Christ, they must all presently repent of these their former Exorbitances,

h Mat. 16. 24.
Mar. 10. 21.
Lu. 9. 23. c.
14. 27.

orbitances, put off their Swords from their sides, take up Christs daily crosse, lay down their own heads upon the Block, and then willingly chearfully lose them, not for their Treasures and Rebellions, but for the Testimony of Iesus Christ, and the word of God, and opposition of their former treasonable Plots of the Beast of Rome; then they might expect to reign with him, otherwise they had no hopes by the resolution of this Text, and that parallel'd place, 2 Tim. 2. 11. 12. which excellently explains it; If we be dead with Christ, we shall also live with him; If we suffer, we shall also reign with him: If we deny him (by refusing to suffer with or for him) he will also deny us. With which words these formerly confident Swordmen were so non-plussed, that they had not one word to reply, and gave over all future discourses of this subject ever since, being as unwilling to lose their Souldiers pay or Heads for the testimony of Christ, as the young man ^{i Mat. 19. 21;} in the Gospel was, To sell all he had and give it to the poor, to gain eternal ^{22.} life and Treasures in Heaven.

Lastly, consider, That as is the highest glory, excellency of God himself, the greatest comfort, felicity, security of his Church, Saints, that he is the living God stedfast for ever, Dan. 6. 26. That he is the Lord and changeth not, Mal. 3. 6. That with him is no variable-ness, or shadow of change, James 1. 17. That he is the same immutable God for ever, from everlasting to everlasting: That his Counsels, thoughts of heart, purposes, truth, faithfulness, commands, loving-kindness, Covenant, stand fast, firm, unalterable to all generations, for ever and ever, Psal. 33. 11. Psalm 90. 1, 2. Psalm 100. 5. Psal. 102. 16, 17. Lam. 5. 19. Hebr. 8. 13. Psal. 110. 4. So it is the most transcendent Honour, Dignity, Glory of God the Fathers, and Iesus Christs Kingship, Kingdom, and the chief consolation, exaltation, Beatitude of their Subjects and chosen Saints; That the Lord is, and sitteth King for ever; That he is an everlasting King, which reigns and shall reign for ever and ever; that his Kingdom, Dominion, Throne, are all everlasting, established, and enduring for evermore, for ever and ever, throughout all Generations; that they cannot be moved, and shall have no end, Psalm 10. 16. Psal. 29. 10. Psal. 92. 8. Psal. 45. 6. Psal. 145. 13. Psal. 146. 10. Isay. 9. 7. Dan. 4. 3, 34. c. 7. 14, 27. Jer. 10. 10. Mar. 4. 7. Lu. 1. 32, 33. 2 Pet. 1. 11. Rev. 11. 15. Hebr. 12. 28. Lam. 5. 19. So also it is the praise, honour, glory of all Nations, Churches, People, Kingdoms, Governments, and every particular person, both as a man, Christian, Counsellour, or publick Minister of State, to be

' constant, Redfast, fixed, resolute, immoveable, and unchangeable
 ' in their Oaths, Religion, Worship, Faith, Principles, Counsels, re-
 ' solutions, courses, when true, just, honest, upright, sincere, com-
 ' mendable, and in their Kingly, publick Government, evi-
 ' denced by its Antiquitie, the experiences of many successive gene-
 ' rations to be beneficial, safe, just, profitable, honorable for the ge-
 ' neralitie of the people, and firmlic established by Laws, Oaths,
 ' Covenants, prescription, with all other civil and sacred ratificati-
 ' ons: as is most apparent by Josh. 24. 15; 16. to 28. Psal. 15, 4. 1.
 Chron. 28. 7, 8, 9. Prov. 24. 21. Psal. 57. 7. Psal. 46. 1, 2, 3. Pl.
 27. 1, 3. Jer. 2. 11. Rom. 8. 35, 36, 36, 37, 38, 39. 1 Cor. 15.
 58. cap. 7. 37. Heb. 6. 18, 19. Col. 2. 5, 6, 7. 2 Thess. 2. 17. c. 3.
 3. Eph. 6. 13, 14. Col. 1. 23. Acts 20. 24. c. 21. 13, 14. Rom. 13.
 1, 2, 3. 1 Pet. 2. 13, 14, 15. Tit. 3. 1. 2 Chron. 13. 5, 6. c. 11.
 13, 14, 15, 16, 17. c. 23. 1, 2, 3, 4, &c. c. 26. 1. c. 33. 24, 25. 2.
 Sam. 7. 13, 20, 29. 1 Chron. 17. 13, 14, 22. to 28. c. 22. 10, 12
 Chron. 9. 8. c. 21. 7. Ez. 37. 45. Prov. 29. 14. worthy special obser-
 vation. But it is the sinne, shame, reproach, infamy, dishonor, ruin of
 any Nation, Church, people, kingdom, State, Counsel, person, to be ad-
 dicted to changes, unstable, variable, unconstant, fickle, mutable, tossed
 to and fro, backward and forward, upward and downward, this way
 and that way, like children, fools, reeds, Vanes, weathercocks, empty,
 clouds, wandring stars, the restless sea and its waves, tossed and turned
 about with every wind and storme; like wild asses, dromadaries, trav-
 sersing their wayes; or whorish women gadding about to change their
 lovers, wayes, and doting upon every Novelty or New lover they meet
 with, as Gen. 49. 4. Pl. 78. 8, 9, 10. to 40. Ezech. 16. 25. to 60.
 Jer. 2. 11. to 37. Pro. 7. 11. 12. Jam. 1. 6. 8. Hab. 1. 14, 15. Pro. 24.
 21, 22. Isay 24. 5. Pl. 106. 20. Mat. 11. 7. Rom. 1. 23. 25. Acts
 28. 6. 2 Pet. 2. 1, 2, 14. to 22. c. 3. 17. 2 Tim. 3. 6, 7. Eph. 4. 14.
 Jude 6, 12, 13, 16, 24. resolve. Why then are you alwayes ringing
 the changes in our Churches, Kingdoms, Parliaments, Govein-
 ment, Religion, modelling, unmodelling, chopping, changing, alte-
 ring, building them up and pulling them down again from day to
 day, against all Oathes, Vowes, Covenants, Laws, Establishments,
 Policy, Prudence, Justice, Safety, Settlement, by which you be-
 come the highest transgressors, Gal. 2. 18? Is this to shew your
 selves Saints, men of God, or prudent Senators or Statesmen? No, no:
 but to be that generation of spoylers and treacherous men, (no more to
 be believed, trusted by any, though you speak fair words, may swear and
 vow)

vow) who have spoiled and dealt very treacherously with your brethren and the House of your Fathers, (who raised, entrusted you for their defence and preservation;) against whom God denounceth a Woe, and answerable retaliation in conclusion: to be spoiled and dealt treacherously with your selves, (as some of you, your new Protector, and thole now sitting have been already dealt with, and others who made them treacherous) *Is. 33. 1. Jer. 12. 1, 2, 6. c. 3. 4. Tea such Neighbors, brethren as will utterly supplant, deceive, slander their very nearest, dearest relations, whose habitation is in the midst of Deceit; whom God himself commands us to take heed of, and not to trust, for they are all an assembly of treacherous, double-minded men, unstable in all their ways; empty clouds carried about with a tempest; raging waves of the sea which cannot rest, foaming out their own shame, casting out mire and dirt; wandering stars, to whom are reserved the blackness of darkness for ever, as three Prophets, and 3 Apostles resolve in expresse terms, Isay 57. 20, 21. Jer. 9. 2, 3, 4, 5, 6. Mich. 7. 5, 6. Jam. 1. 6, 7. 2 Pet. 2. 17. Jude 12, 13. O therefore now at last repent, repent with greatest grief, shame, horror of this your Treachery, Inconstancy, and * harden not * Psal. 95. 8, your hearts as in the day of temptation and provocation, (Decemb. 6. 10, 11. 1648. & May 7. 1659.) when you erred in your hearts, & wandered out of the way of God, peace, truth, justice, righteousness, honesty, piety, duty, * Isay 59. 8. into * such Jesuitical paths, wherein there is nothing but wasting and destruction (as God resolves, & all men find by 11 years sad experiment,) else he will swear in his wrath, you shall never enter into his rest.*

If these Evangelical, Scriptural Exhortations will not persuade you, to found a present retreat, & sue out a Bill of divorce from your false *Good Old Cause* for our future publike safety, peace settlement; M. P. shall then intreat you to believe your own Declarations: In your last, May 6. 1659. you truly declare to the world That the only wise God in the course of his providence, hath disappointed; all your endeavours, and rendered all (your) means to obviate the dangers and settle these Nations in peace and prosperity, **UTTERLY INEFFECTUAL**. Will you know the true reason of it? It is because ever since you have interrupted and forcibly dissolved the Treaty of Peace between the late King and his Parliament, Decemb. 6. 1648. you have walked in such crooked counsels, paths of iniquity, blood, violence, Treason, destruction, as whosoever goeth therein shall **NOT KNOW PEACE**, and have neither known nor pursued the true way of Peace; as God himself resolves you, if you dare credit him,

No. 1.

May 59. 2. to 16. which you may do well to study. If you will not believe God, nor Mr. Prymme herein, pray then believe your own selves, whiles in your right senses, before the good spirit of God departed from you, and now pursue that only way to our peace and settlement you then at least 4. times successively prescribed. In your humble Remonstrance from his Excellency and THE ARMY under his command, presented to the Commissioners at St. Albans, 25 June 1647. p. 12. these are your own printed words: *We doe further clearly confess, We do not see how there can be any peace to the Kingdom from or lasting, without a due consideration of and provision for the Rights, Quiet, and Immunity of His Majesties Royal Family and late partakers. And herein we thinke that tender and equitable dealing (as supposing their case had been ours) and a Spirit of Common love and Justice diffusing it self to the good and preservation of all, will make up the most Glorious Conquest over their hearts (if God in mercy see it good) to make them and the whole people of the Land lasting friends.* The like words, expressions to the same effect you use in your Representation of the Army, 14 June 1647. & in your Generals Letter to both Houses of Parliament, 6 July 1647. Declaring it the General sense of all or most of the Officers of the Army, to avoid all harshness, and afford all kind usage to his Majesties person, family, and late Party; as the most honorable, prudent, and Christian way and the most hopefull course to take away the present and future seeds of Warre amongst us to posterity and to procure a lasting Peace and a Government in this distracted Nation: And in your Proposals 1 Aug: 1647. for The settlement of a firm peace, you have the like expressions again: as Mr. Prymme in his Speech in Parliament, Dec. 4. 1648. (p. 79, 80, 81, 82.) evidenced to the House of Commons, perswading them to pursue this only way of Peace, and not your quite contradictory Remonstr: 20 Nov. 1648. (when debauched by the Jesuits, the only way to unsettlement, tumults, warres, desolation) as experience hath now sufficiently demonstrated. O therefore now at last embrace, pursue this true and only way to safety, peace, settlement by your own quadruple Resolutions: and then we shall soon have peace, quietness safety, and assurance for ever.

Mr. Prymme having thus discharged his Conscience towards the Army-Officers and Swordmen; the *Primum mobile* of all our late, present motions and commotions, wheeling about all the rest, he shall

shall in the second place addresse himself to their subordinate, selected *Westminster Conventicle*, now sitting under their force and lure, to act, vote what they prescribe them; forcibly *d'separating* Lu. 6. 22. their old fellow Members from their company; and himself above all others, who hath lost, suffered, spoken, written, acted more from time to time for God, Religion, Laws, Liberties, Properties, Parliaments, and their privileges, against all Jesuitical underminers, than all of the put together, notwithstanding all discouragements, ingrate requitals from them and others. He shall only desire them in relation to the old and newly secluded Members, to answer that one expostularie Text, *Mt. 2. 9. Have we not all one Father? Hath not one God created us?* (yea one Mother, Church, Countrey engendred, nourished, entrusted us all alike:) *Why then doe ye deal treacherously every man against his brother by prophaning the Covenant of our Fathers?* As for your New erected, revived Republike, you so much dote on; *Wherein ye have reigned askings* e 1 Cor. 4. 8. *without (yea against) us, and we would to God ye did reign, that we also might reign with you;* He shall desire you for your own, our Churches, Religions sake, safetie, honour, to consider its Papal, Jesuitical, Antichristian, Spanish, French originals, and its sad effects, to their advantage, and the ruine of our Religion, already discovered, which you cannot gain say: To weigh his former expostulations with the Army-Officers, Soldiers, and these few Scriptural (to omit manie other Political, Historical considerations, beyond all refutation, and more to be valued than all Politicks of carnal heads or hearts,) to enamor you again with *hereditarie Kings and Kingship*, which you have so rashly, brutishly, perfidiously abjured, out of meer self-ends and interests, having not the least syllable in Scripture to justifie either the forcible bloudie manner of erecting, new modelling your *Illegitimate Commonwealth*, or your adopting it in the place of our old *Kingdom and Kingship*.

First of all consider, that as Jesus Christ himself is a *King by birth and inheritance*, *Mat. 2. 2. Lu. 1. 32, 33.* So it is also his supremest, royallest Title, Attribute in the very Gospel, that hee is *f King, & Lord of Kings, Lord of Lords, the Prince of the Kings of the Earth, and the head of all Principalities and Powers* : f Dan. 2. 47. Col 1. 16, 17. c. 2. 10. 1 Tim. 6. 15, 16. Rev. 17. 14. c. 19. Eph. 1. 21. Now the abolishing of Kings, kingship, Princes, Lords, divests Jesus Christ himself of these his most royal Titles and Sovereigntie; Because he is thus stiled only in relation to earthly Kings, Prin-
ces,

ces, Lords, who rule and reign over Kingdoms, Nations, by, for, through, under him, as his Ministers, Officers, Viceroyes, Deputies, and are appointed, commissioned, accountable to, judged, removed by him alone; as subordinate Kings were by the Emperors, Kings of Babylon, Assyria, Parthia, and our Edgar, who were stiled King of Kings, because Kings were Subjects to them, held their Crowns by, from, and under them, and did homage to them as their Subjects, as you may read at large in Mr. Seldens Titles of Honour, part 1. ch. 3. sect. 2. and Dan: 2. 21. 37, 38. 47. c. 4. 17. 25. many of these Kings losing this Title of King of Kings, when their subordinate Kings and kingdoms revolted, ceased, or escheated into their own hands: In relation to these Titles of Christ, it is expressly prophesied, Ps. 72. 10. 11. *The KINGS of Tarshish, and OF THE ISLES* shall bring presents, (principally intended, verified of this our Island of Great Britain, which g had the first Christian King we read of in all the world, *Lucius*; the first Christian Queen, *Helena*; the first and most glorious Christian Emperor, *Constantine the Great*; the first Christian King who opposed, abolished the Popes Supremacie, *Henric the 8.* the first Protestant King who by publike Acts of Parliament abolished both the Pope and Poperie, and established the reformed Protestant Religion; & the first Protestant Queen who did the like; to wit, *King Edward the 6.* and *Queen Elizabeth*; and more devout pious Kings, Queens, martyred for religion, canonized for SAINTS, and reputed such in the Churches of Christ and Kalendars of Saints, than anie other Kingdom or Countrie in the world, how great or populous soever, as our own and forein Histories record to our immortal Honor.) It then follows, the Kings of Sheba & Seba shall offer gifts: yea, ALL KINGS shall fall down before him (in way of adoration, & by their president and leading example) all Nations (under them) shall serve him. How can, how dare you then abolish Kings, Kingship, Lords (especially in our Island) without committing the highest Treason, not only against our Kings and Lords; but the Lord Jesus Christ the King of Kings, and Lord of Lords, Since REGNUM ANGLIÆ EST REGNUM DEI, & IPSE SIBI REGES PROVIDEBIT: as our h Historians inform us:) And can you i resist his power with all your armed forces? are you stronger than he, when he shall enter into judgment with you for depriving him of these Titles? 2ly. Consider, It is Gods special promise, covenant made to Abraham the Father of the Faithfull, Gen: 17. 6. *I will make thee exceeding*

g Bp. Vthers
Eccles. Brit.
Antiq. c. 3, 4,
5, 6, 7. 8. Spel-
manni Concil.
Tom. 1. & E-
pist. Ded. to
it. Fox Acts &
Mon. in H. 8.
E. 6. Qu. Eliz.
& their Sta-
tures to this
purpose.

h Malmsh. de
Gestis Regum
l. 3. c. 13. Mar-
Westm. Anno
1055. Poly-
ebon. l. 6. c. 18
Sim. Dunelm.
col. 136.
Bromton, col
909. 955. Acl.
reduz. de Vita
& Mirac. Edw.
Confess.

i Rom 9. 19.
2. Cor. 10. 22.

exceeding fruitful, I will make Nations of thee, & Kings shall come out of thee; And his extraordinarie blessing on Sara, v: 16. I will bless her, & she shall be a Mother of Nations, & Kings of People shall be of her. 3ly, It was Judah his blessing, Prerogative, Gen. 49. 8. 10. Thy Fathers children shall bow down before thee: The Scepter shall not depart from Judah, nor a Law-giver from between his feet until Shiloh come. 4ly, When Balaam prophesied of the happiness & prosperity of Israel, he useth these as the highest expressions thereof, Num. 23. 21. & c. 24. 7. The shout of a KING is among them: and his KING shall be higher than Agag, and his Kingdoms shall be exalted: 5ly, It is recorded by the Spirit of God, 2 Sam. 5. 12. David perceived, that the Lord had established him King over Israel, and that he had exalted his kingdom for his people Israels sake. And when God (after he made him King over them) had promised by the mouth of the Prophet Nathan, 2 Sam: 7. 10. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them, as before time, under their Judges: How did God effect this promise? but by establishing an hereditarie kingdom amongst them in David, during his life, whom he caused to rest from all his Enemies round about: And when thy dayes be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and will establish his Kingdom; And thine House and thy kingdom shall be established for ever before thee, and thy Throne shall be established for ever, Ver: 11, 12; 16. How much holy David was transported, yea ravished with this News from heaven, and with what enlargement of Spirit he blessed God for, and prayed for the accomplishment of it, as the greatest blessing and confirmation of his people Israel by God himself, v: 23, 24, and the highest honor, blessing, to his own house, you may read to the end of the Chapter. Thus again amplified by him in his Speech to his Princes, to his Captains of thousands, of hundreds, Officers, and other mighty men, 1 Chron: 28. 4. to 10. The Lord God of Israel chose me before all the house of my Father to be King over Israel for ever; and he hath chosen Judah to be Ruler, of the house of Judah the house of my Father; and among the sons of my Father he liked me, to make me King over all Israel; and of all my sons he hath chosen Solomon my son to sit upon the Throne of the Kingdom of the Lord over Israel. And he said unto me, I will be his Father; Moreover I will establish his kingdom for ever, if he be constant to doe

my commandments and my judgements, as at this day. Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God, that you may possess this good Land; and leave it for an Inheritance for your children after you for ever. An hereditarie Kingdom being the chiefest means and blessing under God to preserve the inheritances not only of the Princes, Nobles and mightie men, but even of Colonels, Captaines, and Souldiers themselves, in Gods and Davids computation; who lost all they had, by forsaking their lawful Hereditarie Kings, and were carried into captivitie. 6ly, The accomplishment of this Promise to David, & his seed, was reputed an extraordinarie blessing to the Israelites, not only by King David, Solomon, God himself, the people of Jerusalem and the whole Land, as you may read in the 1 of Kings 1. 36, 37, 38, 39, 40, 45, 46, 47, 48. c. 2. 4. 12. c. 3. 6, 10 15. c. 8. 20, 25, 26, 27. worthy perusal: but even by foreign Kings and Queens: Witness that memorable Letter of Hiram King of Tyre to Solomon, 2 Chron. 2. 11, 12. Because the Lord hath loved his people, he hath made thee King over them. Blessed be the Lord God of Israel that hath made heaven and earth, who hath given to David the King a wise son, endued with prudence and understanding, that might build an House for the Lord, and an house for his kingdom. And that speech of the Queen of Sheba to him, 1 Kings 10. 9. 2 Chron: 9. 8. Blessed be the Lord thy God which delighteth in thee to set thee on his Throne to be King for the Lord thy God: Because the Lord thy God loved Israel to establish them for ever, therefore made he thee King over them to do Justice and Judgement. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed such royal Majestie, Honor, and such riches on him and his people too, as had not been bestowed on anie King or people before him, 1 Chron: 29. 25, 28, 30. 2 Chron: 1. 9. to the end. Chap. 9. 9. to 30. Neh. 13. 26. 7ly, God himself records by King Solomon, Prov. 20. 8. 26. A King that sitteth in the Throne of Judgement scattereth away all evil with his eyes, and bringeth the wheel over the wicked, Prov: 29. 4. 14. The King by Judgement stablisheth the Land; Yea the King that faithfully judgeth the Land, his throne shall be established for ever: And he resolves definitively against all Opponents, Eccles. 10. 17. Blessed art thou O Land, when thy King is the son of Nobles. 8ly, God himself doth specially promise the Succession and Continuance of Hereditarie Kings and

* 2 Kings 17.

20, 21, 22, 23.

and Princes as a blessing, reward to his people for their obedience to his Commandments, and chief means of their perpetual continuance in honour, peace and prosperity. Jer. 17. 24. 25. 26. & c. 22. 4. And it shall come to passe, if ye diligently hearken unto me saith the Lord, to hallow the Sabbath day, and do no work thereon, then shall there enter into the Gates of this City, (mark it) Kings and Princes sitting upon the Throne of David riding in Chariots, on Horses, they and their Princes, the men of Judah, and the Inhabitants of Jerusalem, and this City shall remain and flourish for ever.

gly. It is very remarkable, that though divers of the hereditarie Kings of Davids posterity were verie wicked and idolatrous, yet God himself (though * King of Kings, who setteth up Kings, and pulleth them down, and disposeth of the Kingdoms of the earth to whom soever he pleaseth) by reason of his Oath and Covenant made to David, would neither remove, nor disinherit them, though he did very sorely afflict and punish them for their iniquities, Ps. 89. 3, 4, 20. to 38. 2 Sam. 7. 11. to 18. 1 King. 11. 12, 13, 39. Of this we have 2 memorable Scripture-Presidents 1 King. 15. 3, 4, 5. Abijam King of Judah walked in all the sins of his Father, which he had done before him, and his heart was not perfect before the Lord his God, as the heart of David his Father. Nevertheless for Davids sake did the Lord give him a lamp in Jerusalem, to set up his Son after him, and to establish Jerusalem, because David did that which was right in the sight of the Lord, So 2 Chron. 21. 5, 6, 7. Jehoram reigned 8 years in Jerusalem, and he walked in the way of the Kings of Israel, like as did the House of Ahab, for he had taken the Daughter of Ahab to wife, and he wrought that which was evil in the sight of the Lord. Notwithstanding the Lord would not destroy the House of David, because of the Covenant he had made with David, and as he promised to give a light to him and to his Sons for ever. Which Texts compared with Psal. 132. 11, 12, 13, 14. infallibly ratifie these three conclusions. 1. That as Gods Covenant and Oath made to David, and his Royal Posterity, did not determine by Davids death, but extended to all his Posterity after him, so our Oaths of Fealty, Supremacy, Allegiance, and Solemn League and Covenant, made to the late King, his Heirs & Successors in precise terms, determined not by his death, but remain to his Royal Posterity, and are perpetually to be performed to them, under pain of highest perjury, guilt, punishment, as is most apparent if compared with Gen. 22. 16. Exod. 13. 19. Josh. 24. 32. Josh. 9. 15. 18. 19, 20, 21. 1 Sam. 20. 16, 17, 23, 24.

23, 42. c. 24. 21, 21 2 Sam. 9. 1, 3, &c. c. 21. 1. to 10. 2ly. That the Sinnes and wickednesses of *David's* posteritie, did not cause God himself to break his Oath and Covenant with them, or judicially to deprive or disinherit them of their Crowns and Kingdom, contrary to his Oath and Covenant, which he held inviolable and immutable, Ps. 89. 3, 4. 34. Psal. 132. 11, 12. Heb. 6. 17, 18. Much lesse then may we or any other Subjects, who are but men infringe our Oaths, Covenants to our sacred hereditarie Kings and their posteritie for their sinnes or wickedness, nor disinherit the of their Crowns, Scepters, Lives, Realm, Ps. 15. 4. Ec. 8. 2. 3ly. That a hereditarie succession of Kings in the Royal Line, though many of them be wicked, is yet a special means ordained by God for the establishment, peace, perpetuity of their kingdoms and people: which else would be unsettled, distracted, consumed, destroyed by civil wars, distractions, and Usurpers of the Crown, destroying, murdering one another, as the kingdom of *Israel* was after the revolt of the ten Tribes from the house of *David*, whose hereditarie kingdom continued at least 134 years after the total destruction & captivity of the Kingdom of *Israel*: whose revolt from the House of *David* produced nought else but a Succession of very wicked, idolatrous Kings and Usurpers, endlesse wars, miseries, publick Idolatry, Apostacie from God, all sorts of Sins, rapines, and perpetual Captivity, as the books of Kings and Chronicles resolve, especially 2 Kings. ch. 17. In which revolt and rebellion, it is observable, that all the Priests and Levites, and all the Godly men throughout the revolting Tribes of *Israel*, who set their hearts to seek the Lord God of *Israel*, left their possessions and went to *Jerusalem*, and strengthened the kingdom of *Reboboam* the Son of *Solomon* against the Usurper *Jeroboam*, as the Scripture records for their honour, 2 Chron. 11. 13, 14, 15, 16. 10ly. Upon this verie reason God himself records, that when *Athaliah* had slain all the seed Royal but *Ioash*, and usurped the Royal Throne for six years space, *Ioash* being but an Infant, *Iedoadah* the High Priest hid him from this Usurper till he was seven years old, and then entring into a Covenant with the Captains of Hundreds, Rulers, and Levites, they all assembled at *Jerusalem*, & entred into an Oath and Covenant, That the Kings Son should reign as the Lord hath said of the House of *David*. Upon which they presently brought out the Kings Son, Crowned, and anointed him their King, and said, God save the King. Which *Athaliah* the Usurper hearing, run out

* See Bishop
Vthers Annal.
vet Test. p. 132.

* 2 Chron. 23. 3
Kings 11.

to the people, and cryed, Treason, treason; upon which *Iebojadab* the Priest commanded the Captains of the Host presently
 'to seize upon her, and cary her out of the Temple, and slay all
 'that should follow her; whereupon they laid hands on her, and
 'carried her forth and slew her: After which *Iebojadab* made a Co-
 'venant between the King and the people, that they should be
 'the Lords people; and all the Captains, Governours, Nobles,
 'and people of the Land brought down the Kings Son from the
 'House of the Lord to the Kings House, and set the King upon
 'the Throne of the kingdom. And all the people of the Land
 'rejoyced, and the City was quiet, after that they had slain
 'Ahab with the Sword, 2 Kings, 11. 4 &c. 2 Chron. 23. This *Iosab*
 being afterwards slain by the conspiracy of his Servants against him,
Amaziah his Son, reigned in his stead by hereditarie Succession, who
 when he was established in the kingdō slew his Servants that had slain
 the King his Father, but not their Children, according to the Law of
 Moses. After this *Ammon* the Son of *Manass* succeeding his father,
 worshipping his Idols, following his Sinnes, and trespassing more and
 more without humbling himself; his Servants conspired against him, and
 slew him in his own House. But the People of the Land slew all
 that had conspired against King *Ammon*, and made *Josiah* his Son
 King in his stead, (not disinherited him for his Fathers and Grands
 Fathers crying Sinnes,) as the only means ordained by God for their
 safety, peace and settlement Which sacred Presidents of Gods own
 registering, and his peculiar peoples making in obedience to his
 Commands, for our imitation in like cases, are a more real, sa-
 cred means to our present peace, safety, establishment, than any
 the Army, Saints, Sectaries, Jesuites, and Westminster Conclave
 can prescribe, and the Parliament, Statute of 27. Eliz. c. 1. have
 declared, enacted it to be legal, as well as scriptural. 11ly. When
 God himself promised restitution from Captivity, and resettlement,
 re-establishment to his people, he doth it by promising the
 restitution of their lawfull hereditary King and kingdom to
 them, and the reuniting of their kingdom (formerly divided by
 rebellion against, and revolt from the House of David and here-
 ditary Royal line) into one, Mich. 2, 13. c. 4 8. Their King shall pass
 before them, and the Lord on the head of them, even the first Dominion,
 the Kingdom shall come to the Daughter of Jerusalem. Zech. 9. 9.
 &c. Rejoyce greatly O Daughter of Zion, behold thy King cometh
 unto thee: he is just and having Salvation, &c. and his Dominion shall
 be

be from Sea to Sea, and to the end of the Earth, Isaiah 32. 1, 2. 'Be-
 hold a King shall reign in Righteousness, and Princes shall
 rule in Judgement; And he shall be as a hiding place from the
 wind, and a Covert from the Tempest, as Rivers of Water in
 a dry place, as the shadow of a great Rock in a weary Land,
 Ezech. 37. 22, 24. And I will make them one Nation in the
 Land, upon the Mountain of Israel, and one King shall be King
 to them all, and they shall be no more two Nations, neither
 shall they be divided into two Kingdoms any more. And Da-
 vid my Servant shall be KING over them, they shall all have
 one Shepherd over them: they shall also walk in my Judge-
 ments, and keep my Statutes, and do them. And they shall dwell
 in the Land that I have given to Jacob my Servant, even they
 and their Children, and their Childrens Children FOR
 EVER, and my Servant David shall be their Prince for ever.
 Which is likewise repeated and amplified Ezech. 39. 23, 24. Zeph.
 3. 13, 14. Jer. 23. 4, 5. c. 33. 14, 15, 16. Which Texts, though
 mystically meant of our King and Saviour Jesus Christ, heredi-
 tary Son of David, according to the flesh, sitting upon his Fa-
 thers Throne, and ruling for ever over his mystical King-
 dom and Church, as is evident by comparing them with *Isay* 9.
 6, 7, 8. *Dan.* 7. 27. *Lu.* 1. 32, 33. yet since King David, *Solo-*
mon, and other pious Kings of Israel, and their hereditary king-
 dom, were types of our Spiritual King *Jesus*, and of his everlasting,
 spiritual kingdom, And Christ *Jesus* under the very Title, Name,
 Notion of an hereditary King alone (not of an Optimacy, Oligar-
 chy, Popularity, Democracy, or elective King) is thus prophesied to
 be a Saviour, Redeemer, Restorer, Establisher, Preserver, De-
 fender of his captivated, oppressed, enthralled, dissipated, divi-
 ded, unreformed Subjects, Kingdom, Church, People; and his
 perpetual presence with and reign over them, is made the only
 ground of the restoration, unity, felicity, prosperity, safety,
 perpetuity of his kingdom and people, as *David*, *Solomon*, and
 other good Kings of *Israel* were to their Subjects during their
 successive Reigns: and seeing Christ's mystical Church and Saints,
 are alwaies thus stiled his Kingdom, a Kingdom, but never a
 Free State, or Commonwealth, at least but once, *Eph.* 2. 12. the
 only Text throughout the whole Bible, where this word is men-
 tioned in any kind, and that not in opposition, or contradi-
 ction to a Kingdom, but as the very same thing with it, (as
 our

our Kingdom in g some Statutes is stiled a *Common-wealth* as being
 the b excellentest, honourablest, durablest, freest, happiest, of all other
 forms of *Republick*, under which general name it is comprised: It
 thence infallibly follows, that an hereditary Kingship, kingdom,
 is the best, happiest, durablest, securest, honourablest, desireablest of
 all other Governments whatsoever, being the verie Government
 of Jesus Christ himself, who according to the flesh was born King
 of the Jews, and sits upon the Throne of David his Father, Mar.
 2. 2. Lu. 1. 32, 33. and was not chosen King by his Saints, like an E-
 lective King; but elected them to be his Subjects; as he expressly re-
 solves, John 15. 16. 1 Pet. 1. 2. 9. Rev. 17. 14. And that the re-
 stitucion of this our ancient Kingly Government, (not of a new
 Jesuitical, Spanish, Outlandish Republick) is the true and only
 way to our restauration, redemption, peace, settlement, safetie and
 future prosperity; as the Parliament and most excellent preamble
 of the Statute of 25 H. 8. c. 22. (worthy perusal) resolves.
 Wherin after many long intestine civil wars for the Title, successi-
 on of the Crown, and Soveraigntie of our Realm, The Nobles and
 Commons assembled in Parliament, calling to mind, That the
 unity, peace, and wealth of this Realm, and the Succession
 (and Inheritance) of the Subjects in the same, most specially
 and principally above all worldly things, (let our Republicans,
 and Westminster Juncto observe it well) consisteth and resteth in
 the certainty and surety of the procreation and posterity of the
 Kings Highness, in whose most Royal person at this present time is no
 manner of doubt nor question, (as the Statutes of 1 Jac. c. 1, 2.
 resolve, there was none at all in King James or King Charles)
 did thereupon by this special Act, and a strict Oath, declare and
 establish the surety, title or succession of the Crown of Eng-
 land in him and his Heirs forever, upon which dependeth all
 our joy and wealth, as they more at large expresse. 13ly. God
 himself in direct terms declares, that it is a matter and badge of
 honour and prosperity for any Nation to be advanced from a
 Commonwealth or Principality into a Kingdom, Ezech. 15; 13.
 14. Thou didst prosper into a Kingdom. And thy renown went
 forth among the Heathen for thy beauty, for it was perfect through my com-
 lyneesse, which I put upon thee saith the Lord: which compared with
 Rom. 13. 1. Let every Soul be subject to the Higher Powers, for
 there is no Power but of God, the Powers that are are ordained
 of God, Col. 1. 16. For by him are all things created that are in Hea-
 ven,

g 9 E. 2. c. 8. i
 Mar. 2. c. 1.
 7 H. 7. c. 1.
 h Aristot. Po.
 lit. l. 3. c. 12. l.
 4. c. 2 l. Cafe
 Sphara Civi-
 tatis l. 3. c. 5. p.
 238. l. 4. c. 3. p.
 314.

ven, and that are in Earth, visible or invisible, whether they be Thrones
 or Dominions, or Principalities, all were created by him,
 and for him Tit. 3. 1. 'Put them in mind to be subject to
 Principalities and Powers, to obey Magistrates, 1 Pet. 2.
 13, 17. Submit your selves to every Ordinance of Man, for the
 Lords sake, whether to the King as Supream: Fear God, Ho-
 nour the King; are infallible demonstrations, That as king-
 domes and Kings are of Divine institution and planting, so they
 are reputed, instituted by God and Jesus Christ, as the most pro-
 sperous, happiest, divinest, honourablest, supreamest of all o-
 ther forms of Government and Governors whatsoever, created
 by and for Jesus Christ, and have been the very Governments
 and Governors alone, in and by which he hath precisely promi-
 sed, declared, that he will most advance his own *Spiritual King-
 dom, Church and Glory*, (as is undeniable by *Ps 68. 29. 31. 32. Ps. 102.
 22. 2 Kings 19. 19. Isay. 37. 20. Rev. 11. 15. Psal. 2. 10, 11. Psal.
 68. 29. Psal. 72. 10. 11. Psal. 102. 15. Psal. 138. 4. Ps. 144. 10. Ps.
 148. 11. Ps. 149. 8. Isay 49. 7, 13. c. 52. 15. c. 60. 3, 10, 11, 16.
 c. 62. 2. Rev. 21. 24.) the expresse lively Images of Christs own Spi-
 ritual Kingdom, Kingship, on whose Throne alone they sit, as
 his Vicegerents, 2 Chron. 9. 8. Col. 1. 16 and therefore are stiled
 Kings, Kingdoms, not Optimacies, or Republicks) yea not only
 Kings but Gods, and Gods Anointed, as well as Christ himself,
 Exod. 22. 8. Josh. 22. 22. Ps. 82. 1, 6. Iohn 10. 34. 1 Cor. 8. 5.
 2 Sam. 12. 3, 5. c. 22. 52 Psal. 20. 6. Isay 45. 1. Lam. 4. 20. 1
 Sam. 16. 6. c. 24. 6, 10 c. 25. 9, 11, 16, 23 2 Sam. 19. 21. 14ly.
 God himself in sundry Scriptures positively declares, and de-
 nounceth the plucking up or rooting out of a Kingdom, and ma-
 king it no Kingdom, or a base or viler Kingdom than it was be-
 fore; and the leaving of an antient Kingdom without a King,
 or hereditary Successor; or Heir to sway the Scepter, to be a most
 severe, sad, grievous Judgement and Punishment on them for
 their crying, heinous offences and Sinnes against him;
 yea an immediate concomitant or Forerunner of their utter deso-
 lation, & a matter of present and future lamentation, not of a mercy,
 blessing, or cause of rejoycing, as our seduced Bedlam-Republicans,
 Army-Saints, and Pseudo-Politicians repute it, as all these Texts
 infallibly resolve, Judg. 17. 6, &c. c. 18. 1. &c. c. 17. 1. &c. c. 21.
 25. Hof. 3. 4. c. 10. 3. 7. 15. (a notable Scripture) If. 9. 2, 11, 12.
 c. 7. 16. Amos 1. 8. 10. 13, 14, 15. c. 2. 5. &c. Mich. 4. 9. 10.
 ler.

* Worthy se-
 rious particu-
 lar perusal.

Jer. 17. 25. 27. c. 22. 5. to 30. c. 25. 8. to 38. Ezech. 19. 14, 15. (a signal Text) c. 17. 12, 13, 14. c. 29. 14, 15. Lam. 1. 6. c. 2. 6. 9. c. 4. 20. c. 5. 16. Hab. 1. 10. 14, 15. Nah. 3. 17, 18, 19. Hag. 2. 22. Ezech. 21. 26, 27. Against which Scriptures (worthie your particular perusal) no one Text can be produced, to prove it a blessing, benefit, honor to any kingdom or Nation whatsoever. 15ly. As for your new magnified Common-wealth and Aristocracie, preferred by you before our Kings and Monarchie,

1. Consider that of Prov. 28. 2. **For the Transgression of a Land many are the Princes** (or Governors) thereof, but by a man of understanding and knowledge the State thereof shall be prolonged: And compare it with Hosea 10. 3. **For now they shall say, We have no King because we feared not the Lord, what then should a King do to us: Lam. 5. 16. 8. The Crown of our head** (to wit, our King, c. 4. 20.) **is fallen: wo unto us that we have sinned: Servants have ruled over us, there is none that delivereth us out of their hand.** And then you must needs confess; that your subversion of our Kingly Government by one single person, to set up a Polarchie and New Republike under many || *Servants & Governors*, is in Gods own, || Prov. 19. 10. his Churches, peoples account, an heaveie judgement, vassallage, c. 30. 21, 22. bondage on them for their transgressions, finnes, and a matter of Eccl. 10. 5, 6. 7. great lamentation, woe, Ezech. 19. 12, 13, 14. not a blessing, ease, libertie, means of their happiness or establishment.

2. Consider, that you cannot derive the Pattern of your New Commonwealth from the Scripture, Gospel, Church, or presidents of God and Jesus Christ; but only from the a *Old Heathen, bloudie* Romans, after their *Regifugium*; who were alwaies altering their Government from one new form to another, continuing not long in anie one condition, till settled in an Emperor, and Empire; and at last in a Regal Roman Pontiff; in which state it hath continued almost 1700. years; and the new Jesuitical models of *Parsons, Campanella, Richelieu, Maxarine, Spain, France*, recommended to you from Antichristian Rome to work our ruine; Or at leastwise from the old seditious *Gracians and Athenians*, who are thus branded in Historians, b *Omnino ad commutandos Reipublice Status erant versatiles, et omnium propensissimi ad vicissitudines*; (as you and the Army-Officers now are) which proved their utter ruine; and caused endless wars and tumults between themselves, till they were subdued, enslaved by the *Macedonians, Persians, Romans*, and other foreign Kings; as you may read at leisure

a Dion. Cassius, Dionys. Halicarn. Polybius, Livy, Justin, Eutropius, Godwins Roman Antiquities, Bodins Commonwealth.

(b) Asian Var. Historia, l. 5. c. 53.

leisure in *Thucydides*, *Diodorus Siculus*, *Xenophon*, *Plutarch*, *Arrianus*, *Justin*, *Bp. Usher's Annales Veteris Testamenti*; whence *Heniocbus* an ancient Greek Comedian, compares *Aristocraci*, and *Popularitie* unto two scolding Women, who coming amongst the Greek Cities, put all things into tumult and disorder, making them bedlam mad against each other to their utter desolation.

c Grotius de
Jure Belli, l. 3.
c. 15. p. 537.

c Tum gemine ad illas accesserunt Mulieres
Quæ cuncta conturbant : Optumitas
Est nomen alteri : alteri Popularitas

Quarum incitatu, populum externatæ furunt.

And have they not produced the self-same Madness, Furie, and sad effects among the Armie, yea and our 3. kingdoms? How then can you, or anie wise men, but only TOM OF BEDLAMs, be anie longer in love with either of them, and prefer them before Kings and Kingship : when as your selves, as well as other Members, declared, resolved in two d Declarations of 12 April 1646. of 17 Decemb. and in the Votes of Novemb. 9. & 23. 1647. That the Agreement of the People for a Representative and Republike (without a King and House of Lords) are not only Seditious, but destructive to the very Being of Parliaments, and the Fundamental Government of the Kingdom, by King, Lords and Com-

d See my
Speech, p. 103
103, 104.

e Psal. 11. 3. mons. And is this then the way to peace or settlement? e If the Foundations be destroyed, what can the righteous doe to save or settle us? O therefore let not that brand of the Holy Ghosts owne imposing rest anie longer on you, Pl. 82. 5. They know not, neither will they understand; all the Foundations of the earth are out of course : And although you say, think you are Gods, and are all the children of the most high in this pursute, yet you shal die like men, and fall like one of the Princes : yea be buried in your own and your Republics ruines again, with greater infamie, shame, loss, than you were on April 20. 1653. when you were shamefully turned out of House and power together by those who now recall you, and yet will not take warning.

Mr. Prynne is in good hopes, that all these undeniable, unanswerable Scriptural considerations will fully convince and convert our Republican Conventicle, (and Army-Officers too) from their Jesuitical destructive modle of A Common-wealth, unto the love and restitution of our ancient hereditary Kings, Kingship, as the only Divine, Saint-like, Gospel, safe, probable way to our future lasting peace and settlement, which he intended to have propounded to them.

Finally

Finally, if you are resolved, notwithstanding the premises, to Act as a *Parliament* without your secluded fellow *M:bers*, *King*, or *House of Lords*, then follow the Presidents of all your Protestant Predecessors in these particulars.

1. Take into your saddest considerations the great increase, disguises of dangerous *Jesuits* and other Romish vipers now amongst us, which A. B. a Jesuite in his *Mutatus Polemo*: Or, *The Horrible Stratagems of the JESUITS lately practised in England, during the Civil Wars, and now discovered by him, a RECLAIMED ROMANIST, employed before as a Workman of the Mission from his Holiness*; dedicated by him to your own President *Brashaw*; published by SPECIAL COMMAND of your New Republicke (London Printed for Rob. White 1650.) thus relates to your selves and the world, p. 3, 4. " That he could bring in to your " COUNSEL-TABLE a horrible long Catalogue of more perniciously damnable Actors of JESUITICAL Devils in mens " shapes, yea in MINISTERS too, crept in (from forein Seminaries) to undermine our Church and State, then was in the " yeer 1605. in that infernal Powder-plot: That there was one " Regiment, or more of them, under Sir John Kempsfield, a Commander of the Horse in the late Kings Armie: who discerning " the Kings inclination to close with the Scots and Presbyterians, " and expecting no advantage to their Cause by siding with him, " held their private Conventicles and Councils at Oxford, where " in they resolved to desert, and draw off all their own and all " his other Forces from him, and close with the prevailing Parliament partie, which they accordingly effected: || That " upon the Kings departing to the Scots Armie, and surrender of " Oxford, the Jesuits, Priests and Popish partie under him, not " only changed the habits of their minds, but bodies also: turning from upside Cavaliers and High Royalists, and God-damnees, holie Converts and Parliamenters: nothing but the " Holy Covenant being heard in their mouthes. For our bodies, " Proteus is lesse than a fiction to us. He that ere while was a " Commander in a ranting equipage, is now sinking into a Cobblers stall, or Weavers loom, or Tapsters Apron, or Coachmans box, or Beggars weed, or Horsemans frock, or Serving-mans livery, or Tailors shop, or Pulpit-thumping Presbyters " Cippo, into what not. It is not unknown what trade we drive " beyond Sea, when no Trade comes amisse to us. To make this

N

" good,

|| ibid. p. 10, 11.

Nota.]

"good, our Governors the States of this Commonwealth (if
 "they will deign to hear me now their true Servant) shall bee
 "fitsoona ble to cull out manie a sheepe-clothed-wolf from their
 "stations, stalls, looms, aprons, weeds, liveries, shops, yea and
 "buff coats; what say you to Pulpits too? Let not Engl. (now
 "like a bird (ah me !) pursued by severall fierce flying Falcons,
 "and too too near the intended hard gripes of their cruely sharp
 "tallons) either out of a dull or drowsie fortifhness, or a phau-
 "tastical humour of contradiction, suppose I speak what I know
 "not: if I should tell them I can, and (now being about to do it)
 "will (but privately before Authoritie) produce a Catalogue
 "of Catholicks, (Fathers, so we will be called) of severall Di-
 "oceses, and others that are Natives, gone into remote Countiees,
 "who duly go to Church too, and of an incredible number now
 "living in this Commonwealth under severall Notions, which
 "I my self can point at with a drie finger. I tell thee in gene-
 "ral, there is scarce a Town or Citie, but in few miles of it I can
 "furnish the Reader (to thy Amazement be it spoken) with some
 "who have lived in England 1, 2, 3, 4, 5, 6, 10, 20, 40, 50 years
 "(I. B. of Ne. in Es.) unknown, unsuspected, but taken for clean
 "contrarie; let them avoid me if they can: They are his own
 "words, Page 26. to 37. he shews how Mons. Mantril (the French
 "agent) trepand the poor Cavaliers of the Kings partie, in tran-
 "sporting them out of Scotland into France; how they werethere
 "butchered by the French: Such is their love to the Royal par-
 "ty of England: what endeavours were used by Card: Maza-
 "rine, Father D. and le M. to seduce and corrupt Prince Charles
 "in his Religion both before and after his Fathers death; and
 "what promises were made both by the French and Spaniard,
 "that all Catholick Princes should be invited and consulted
 "with for an unanimous invasion of England, if he would turn
 "Catholick. Page 32, 33. hee hath this memorable passage:
 "During these Sollicitations, news comes aloft upon the wings
 "of the wind, That the People and State of England had sum-
 "moned his Father to an High Court of Judicature, to bring
 "him to a trial for all the innocent blood he had spilt, and the
 "hideous devastations he had caused This was no little good
 "news to the Cardinalittical party, (I mean the Jesuitical,)
 "(this Jesuit himself being then at the French and Princes Court
 "in Paris) For in my next I shall satisfie thee, concerning their
 cunning

"cunning workings; how even those who pretend so much
 "charitie to the Son, || did seek by all Machinations to expedite || See here, p.
 "and accelerate this high piece of Justice upon the Father: p. 43, 46, 62,
 "And now, say his Tutors to him, If they proceed to death⁶³
 "with your Father, it will prove the better for you; for it shall
 "utterly alien the hearts & affections of the people from them,
 "and you shall finde them to be more eagerlie violent for your
 "reinvestment, not considering the change of your Religion,
 "which by anie means shall not be known, but to your good
 "Catholick Subjects of England, till such time as you have vest-
 "ed power enough into your own hands to protect it, and your
 "self in it. But indeed the Lad had somewhat of his Fathers
 "astutiousnesse in him; and presently asked the *CARDINAL*
 "the same question as his Father once did the King of *Spain*,
 "when he was almost easilie intreated to have turned to the
 "Faith Catholick: How shall I (said he) ever expect to be King
 "of England, if once the English should understand I have turn-
 "ed Catholick? To which they easilie gave a satisfactorie reso-
 "lution, telling him; That (as the case now stood) he must ne-
 "ver look to be admitted, but by fire and sword: the main force
 "of Armes must make way for him, neither could he in the least
 "archieue that, or put it in execution without the ayde of Ca-
 "tholike Princes, which they will never be brought to do in
 "without a firm assurance of your real and faithfull conversion.
 What impressions the News of his Fathers decollation made upon him, || See my Epi-
 what use the Cardinal and Jesuits made of it, to induce him and o- stle to a Seaso-
 thers to Poperie; and what endeavors were used by the Jesuits to nable Vindi-
 make up a peace between the Spanish and French to invade Eng- cation, &c. E-
 land, and make it their prey if he would turn Papist, under pretext dit. 2. 1655.
 of restoring him to his Crown, you may read in this Jesuit, p. 33, My Quakers
 34, 35, 36. and in *Militaire* his *Victorie of Truth*, dedicated to King Unmasked, &
 Charles after his Fathers death, to pervert him in his Religion, A New Disco-
 as the only means of his restitution. These Passages of this Jesuit, very of Ro-
 (who styles himself, p. 39. *The faithfull Servant of the Common- mish Emissa-
 wealth of England*.) dedicated to President Bradshaw himself, ries, 1656.
 and printed by his SPECIAL COMMAND, and our Republican The Plots of
 Governours now sitting, *Ann.* 1650. (when Mr. Prynne was com- the Jesuites,
 mitted close Prisoner by them without hearing, or accusation) printed 1653.
 will justify the truth of all his || former Discoveries; That And the Jesu-
 your beleaguering the King, and degrading our Kingdom into a By William its undermin-
 New Free-State, was the verie French Cardinals, Spaniards, Popes, Castle, 1642.
 and

and Jesuits plot, to ruin both our Protestant Kings, Kingdom, Church Religion, even by your own confessions, and that it gave unto them strong arguments, to perswade the Kings posteritie and partie for ever to abominate our Religion, as manie of them have done upon this very account, though the King himself, and his Brothers yet continue constant (through Gods mercie) against all provocations; to their eternal honour, but your perpetual infamie, who have put them upon such direfull Temptations.

¶ Printed in my Hidden Works of Darknes, &c.
 & Mr. Rosh-worths Historical Collecti-
 ons, p. 41. to
 44. 128, 129, to
 185. to 160,
 140, 141, 310,
 568. Exact
 Collection, p.
 5. to 20.

2. Before you engage in any other Business, peruse all former Acts and Petitions of our Protestant Parliaments since 1 Eliz. to this present against Jesuits, Seminarie-Priests, Papists, Poperie; the manifold mischiefs, dangers accruing by their increase, toleration, and suspension of our Lawes against them; the causes of their growth amongst us, and remedies to prevent the same: Then put them all (with the Oath of Abjuration, and 5. Bills against them, assented 44. 128, 129, to by the late King in the last Treatie) into immediate, impartial vigorous execution.

3. Imploy faithfull, knowing, stout, active persons, with sufficient power, and encouragements to discover, detect, apprehend them, under what ever disguise and shelter they now secure themselves: Especially take diligent care to ferret these Romish Vermin and Troublers of our Israel out of all your Armies, Garrisons, Camps, and all Sectarian separate Congregations, the Boroughs wherein now they lurk securely, by putting them all to the Test of the Oaths of Abjuration Supremacie and Allegiance.

¶ Romes Masterpiece, p. 14
 15.

¶ Ludovicus Lucius, Hist. Jesuit. l. 3. c. 1. p. 271, 294, 374. l. 3. c. 2. p. 607, 609, 610, 611, 614, 639, 671, 673. &c. Hospinian Hist. Jesuit. l. 3. & 4. speculum Jesuiti-
 com.

¶ See Lucas Osiander contra Anabaptistas.

4. Permit no Seminarie Priests, Friers, Romish Emissaries of any Nation, but especially no Jesuits of any their 4. ranks to remain in our Realms, or Dominions: it being impossible to enjoy any peace, settlement in Church or State, or to expect anie durifull obedience, quiet in or from the Armie, whiles these firebrands of Sedition, Treason, remain within our coasts: upon which account they have been by sundrie Proclamations of Queen Elizabeth, King James and King Charles, not only banished out of England, Scotland, Ireland, and all their Dominions; but likewise out of France, Germany, Poland, Bohemia, Austria, Moravia, Transylvania, Hungarie, Venice, and other Popish Kingdomes, States, as well as out of the Netherlands, Denmark, Sweden, and Protestants Territories: as the Authors of all their Wars, Troubles, Tumults, Insurrections, Rebel-
 lions, Treasons, Regicides, and the publick Pests of Church and State.

5. Put no arms into Anabaptists or Quakers hands, (formerly decrying them, as unlawful) lest London become another Munster, and England another Germanie, in few moneths space.

6. Since

6. Since Christ Jesus, who is truth it self, hath laid down these 3. Gospel-maxims of infallible veritie: Mat: 7. 15. to 21. Lu. 6. 43. &c. That *Ravenous wolves in sheeps clothing, as well as trees, are and shall be known by their fruits.* John 8. 44. *You are of your Father the Devil, for his works ye doe.* Rom. 6. 16. *That to whom ye yield your selves servants to obey, his servants ye are to whom ye obey.* If all the premises infallibly convince your Consciences, Judgements, as they will and must do, That all the forementioned fruits you have produced since December 4. 1648. are the proper fruits of Jesuits and Romish wolves in sheeps clothing; yea the very worst, sowrest of all their Fruits and Powder Treasons: That the workes you have done in murdering our Protestant King, destroying our Parliaments, Kingdoms, Government, Laws, seclusing your fellow-Members and Lords House by force, erecting your New Republike, and Parliamentarie Conventicle, &c. are the Works of the Jesuites and Devil; That you have yielded up your selves as obedient servants unto them in everie of these, against your own former Oaths, Protestations, Vows, Covenants, Declarations, Commissions, Principles, Professions, Judgments, rightly informed consciences: the Votes, Obsecrations, Dissolutions of your Fellow Members, and most indeared Protestant Friends, Ministers, Relations: the Indentures, Desires of those Countiees, Burroughs you represent: And that the very Principles, by which you have acted since Dec. 1648 and now again, are the very Jesuits principles; as you may read at leisure in *Johannis Mariana, De Rege & Regum Institutione*, l. 1. c. 6. *Creswels Philopater, Franciscus Verona Constantini, Apologia pro Johanne Castellio et Jesuitis; Jesuita Reinaldi liber, De Justa Reipublice Christianae in Reges Impios et Haereticos auctoritate, &c.* published under the name of *William Rosse*, in *Ludovicus Lucius Historia Jesuitica*, l. 2. c. 3. *Hospinian Hist. Jesuitica*, l. 3. & 4. & *Speculum Jesuiticum*, printed 1644. wherein you may truly view your Jesuitical Physiognomies, beads, perrewigs, instead of your old genuine Protestant complexions, brains, notions; hair. And if the present fresh Addresses, Petitions of Anabaptists, Quakers, Settaries, from Southwark, Warminster, Hertfordshire, Kent, and other places to the Army-Officers, and your selves, with their late listings in the Army, affronts to Ministers in their Churches, ejection of some of them to intrude themselves, already budding forth, sufficiently discover whose Servants you are, and whose drudgerie you must execute. O then immediately abjure, rescinde,

scinde, and null them all with highest indignation, and persist no longer in any such destructive waies, counsels, projects, under any pretext, consideration, interest or perswasions whatsoever: But rather remember Mr. Oliver Saint-Johns words (now sitting amongst you) in his Argument at Law against the Earl of Strafford (printed by the Commons house special Order) p. 64. *In this I shall not labour to prove, That the endeavouring By Words, Counsels and Actions, to subvert the fundamental Lawes and Government of the Kingdom is Treason by the Common Law: If there be any Common Law Treasons left, nothing Treason if this be not, to make a Kingdom no Kingdom: And then consider Sir Edward Cooks memorable Observation (published by the Commons Order) 3 Instit. c. 2. p. 35, 36. It appeareth in the holy Scripture, That TRAYTORS never prospered, what good soever they pretended, but were most severely and exemplarily punished (in conclusion:) which he proves by the examples of Corah, Dathan, and Abiram, Num. 16. 31, 32. c. 27. 3. Athaliah, 2 Kings 1. 1. 16. Bigthan and Teresh, Esth. 2. 21. 23. c. 6. 2. Absolom, 2 Sam. 18. 9. 14. Abiathar, 1 King. 2. 26, 27. Shimei, 2 Sam. 6. 5, 6. 1 Kings 2. 8. 46. Zimri 1 Kings 16, 9. 18. Thoudas, Acts 5. 36, 37. and Judas Iscariot, the Traytor of Traytors, Acts 1. 18. Mat. 27. 5. Peruse over all our Books, Records, Histories, and you shall finde a principle in Law, a rule in Reason, and a trial in experience, That Treason both ever produce fatal and final destruction to the Offender, and never attaineth to the desired end (two incidents inseparable thereunto.) And therefore let all men abandon it as the most poisonous Batt of the Devil of Hell, and follow the precept in holy scripture: || Fear God, honor the King, and have no company with the Seditious Felix quem faciunt aliena pericula cautum. So he.*

|| Prov. 24. 21.

1 Pet. 2. 17.

Now because Mr. P. finds some *Grandeas* of his own Profession sitting in the House to countenance and make up this *Unparliamentary Junctio*, he shall desire them in the first place seriously to consider, how much they have formerly and now again dishonoured themselves, and the whole profession of the Law, in sitting in, complying with, acting under, such illegal *Anti-Parliamentary Convenicles*, Powers, Changes, Changers; yea crying them up for legal *English* Parliaments, Powers, obeying, executing all their illegal new Knacks, Orders, Ordinances, as Acts of Parliament in civil, criminal, real or personal Causes, against all Records, Law-books, Presidents of former Ages, their own Judgments, Oaths, Science, Conscience

Consciencés, to the intollerable scandal of their *Robe*, the Injurie, abuse of the whole Nation, the prejudice of all their lawfull Superiours and the Publick, the encouragement of usurping Traytors, Tyrants, Oppressors, in their waies of wickedness, the ill example of most others, and their own just reproach.

3ly. To observe, How God in his retaliating Justice, hath recompensed this their wilfull prevarication upon their own heads, by turning many of them out of their respective places of Judicature, honor, profit, (the ground of this their sinfull compliance) with infamy, dishonour; reproach, even by the very Persons with whom they unworthily complied, and those especially in present power, who had neither been an House of Commons, much lesse a mock Parliament, without their presence and compliance.

3ly. That the base unworthy, unchristian compliance of the Lawyers and Clergy of England, with our late trayterous Innovators, Usurpers, out of base fear, sordid covetousnesse, ambition, self-saving, or self-seeking, to the prejudice, ruine of King, Kingdom, Parliament, Lords, Law, hath brought an universal *sedium* upon them, with those with whom they most complied, as well as others, the Army Officers and present *Juncto*, under a pretext of Reformation, designing both their ruines through the Jesuites Politicks, who now bear greatest sway, having turned many of them with scorn and contempt out of their former places of Judicature, beyond their expectations, and reviled both their persons and professions, to their faces, as a Generation of sordid Temporizers, and uselesse, faithlesse persons, not fit to be entrusted any more, but discarded out of their new lawlesse Republick, which hates both Law and Gospel, as warranted by neither, and repugnant unto both.

4ly. That the only way now to regain their lost Honour, and preserve both our Laws, Liberties, Religion, establish future peace, settlement, and prevent impendent ruine, is, to endeavour to restore our antient, hereditary, just, legal Kingship, Kings, Governors, Government, with all their necessary invaded Prerogatives, Lands, Revenues, Rights, Jurisdicions, and inviolably to preserve them with their lives and estates against all conspiracies of Popes, Jesuits, and foreign enemies to subvert, and undermine them in any kind; as the severall memorable Parliaments and Statutes of 29 H. 6. c. 1. 31 H. 6. c. 1. 39 H. 6. c. 1. 25 H. 8. c. 22. 2 E. 6. c. 26. 7 E. 6. c. 12. 1 Eliz. c. 3. 4. 20. 5 Eliz. c. 1. 29. 30. 1, Eliz. c. 1. 2.

23, 24. 18 Eliz. c. 21. 23, 23 Eliz. c. 1. 13, 14. 27 Eliz. c. 1. 2. 28. 21. 29 Eliz. c. 7, 8. 31 Eliz. c. 14, 15. 35 Eliz. c. 2. 12, 13. 39 Eliz. c. 26, 27. 43 Eliz. c. 17, 18. 1 Jac. c. 1. 3 Jac. c. 1, 2, 4, 5, 25, 26. 7 Jac. 6, 22, 23. 21 Jac. c. 32, 33. & 3 Car. c. 5, 6. in their respective preambles and bodies (worthy our most serious review in the Statutes at large) resolve, being more to be credited, pursued, than all the rash Jesuitical suggestions, votes, and inconsiderable resolutions of any unparliamentarie Conventicle, or upstart *Pseudo Politicians*, advancing themselves to the helm of our new Republick, by colour of the Statute of 17 Car. 7. Which Bill by the Commons House resolution in their Remonstrance of 15 Dec. 1641. seems to be some restraint of the Regal power in dissolving of Parliaments, not to take it out of the Crown, but to suspend the execution of it for the time and occasion only, which was so necessary for the Kings own security, and the Publick peace, that without it they could not have undertaken any of those great things, but must have left both the Armies to disorder and confusion, and the whole Kingdome to blood and rapine, Therefore the Parliament must needs determine by the Kings death, as he hath infallibly evidenced beyond contradiction.

|| Exam. Col-
lection, P. 17.

the execution of it for the time and occasion only, which was so necessary for the Kings own security, and the Publick peace, that without it they could not have undertaken any of those great things, but must have left both the Armies to disorder and confusion, and the whole Kingdome to blood and rapine, Therefore the Parliament must needs determine by the Kings death, as he hath infallibly evidenced beyond contradiction.

In the last place, Mr. Prynn shall most importunately beseech all the antient Nobility, secluded Members, well-affected Gentry Clergy, Commonalty of the English Nation (which had never so many effeminate, false heads, and hearts as now, many a Jesuite, Priest, Monk, lurking under the disguise of womanish Perewigges brought into fashion by them) as they now tender their own private, or the publick safety, weal, settlement, and preservation of our endangered Church, Religion, Kingdom, Parliament, Laws, Privileges, Properties, and prevention of their impendent ruine.

a Tud. 18. 7.

27.

b Mat. 16. 25.

c Prov. 29. 25.

1 say 8. 12, 13.

c. 7. 4. c. 41.

14. c. 44. 8.

Mat. 10. 28.

d 1 say 13. 6, 7.

8. c. 27. 11. c.

24. 17. Iudg.

20. 41, 42. 11.

3, 4. 1er. 48.

43, 44. c. 49.

24, 29. Lam.

3. 47. Ezech.

30. 13, 14.

First of all seriously to consider, lament, cast off, reform, their own late, present, monstrous sottish stupidity, sleepinesse, b self saving, self-seeking Spirits, and most unworthy, un-manly, un-English, un-christian pusillanimity, cowardize, c fear of a few contemptible Mercenary mortal men, who shall shortly dye, and become as dung upon the earth; and their grosse breach of all publick Oaths, Protestations, Leagues, Covenants, in not opposing, resisting them manfully in their several places and callings; Which hath been the principal cause of all the publick Changes, Innovations, Oppressions, Grievances, Exorbitances, Insolencies, they have hitherto suffered by their own armed hirelings, and are the saddest symptoms of our approaching imminent desolation: if not speedily repented, redressed,

redressed, ere it be over late. 2ly. To pursue these Gospel advisers, 1 Cor. 16. 13. *Watch ye, stand fast in the Faith, quit ye like men, be strong.* Gal. 5. 1. Phil. 1. 27, 28. *Stand fast in the liberty, wherewith Christ hath made you free, and be not intangled again with the yoke of Bondages, in one Spirit, striving together with one mind for the Faith of the Gospel, (the fundamental, Laws, Liberties, Government, Privileges of the Nation.) And in nothing terrified by your Adversaries, which will be to them an evident token of perdition, but to you of salvation, and that of God.* 3ly. Do you all now publickly, resolutely, constantly, unanimously, (according to the tenor of the Solemn League and Covenant) claim, assert, vindicate, and endeavour to preserve with your Lives and Fortunes, the Reformed Religion, Worship, Doctrine of the Churches, the Rights and Privileges of the Parliaments, the Laws and Liberties of the Kingdoms of England and Scotland, and the Kings Majesties Person, Authority and Posterity, in the defence and reformation of the true Religion, and Liberties of these Kingdoms. And with all faithfulness endeavour, the discovery of all such as have been, are, or shall be Incendiaries, Malignants, or evil Instruments, by hindring the Reformation of Religion, dividing the Kingdom, his People, or one of the Kingdoms from the other, making any factions or parties among the People, contrary to this League and Covenant, that they may be brought to publick Tryal, and receive condign punishment; assisting, defending each other in the maintenance and pursuit thereof, without any division, withdrawing, defection, or detestable indifferency, or neutrality whatever. For which end, in a brotherly, friendly, christian, yet stout and resolute manner, demand publickly of the General Council of Army Officers, and their Westminster Conventicle.

1. By what lawfull Commission, Authority, or Warrant from God, our Laws, or the generality of the people of England (whom they have voted the *Supream Authority*, and whose Servants they pretend themselves) they have formerly and now again, forcibly excluded the whole House of Lords, and Majority of the Commons House, from sitting in our Parliamentary Counsels, or the Old Parliament if yet in being, and made themselves not only a Commons house, but absolute Parliament without a King or them, contrary to the very Letter, scope of the Act of 17 Car. c. 7. by which they pretend to sit?

2ly. By what Authority they presume to turn our most ancient, glorious,

Collect. of
Ordinances, p.
420 to 427.

c. Stat. 21. 22.

rious, famous, honourable, first Christian Kingdom, into an infant, base, ignoble, contemptible Sectarian Free-~~State~~ or Commonwealth, and disinherit our hereditary Kings and their Posterity, against all our Laws, Statutes, Declarations, Remonstrances, Oaths, Vows, Protestations, Leagues, Covenants, Customs, Prescription time out of minde, Liturgies, Collects, Canons, Articles, Homilies, Records, Writs, Writters, and their own manifold obligations to the contrary for their inviolable defence, support, and preservation, only in pursuit of the Jesuites, Popes, Spaniards, and French Cardinals forced plots; And who gave you this Authority? The rather because the whole English-Nation, and High Court of Parliament, wherein the whole Body of the Realm is, and every particular Member thereof, either in person or representation, (by their own Free-elections) are declared to be present by the Laws of the Realm, did by an expresse Act, 1. Jacobi c. 1. (worthy most serious consideration) with all possible publick joy and acclamation, from the bottom of their hearts recognize, and acknowledg, (as being thereunto obliged, both by the Laws of God and Man) that the Imperial Crown of this Realm, with all the Kingdoms, Dominions, and Rights belonging to them, immediately after the death of Queen Elizabeth, did by inherent birth-right, and lawfull and undoubted Succession descend & come to King James, as next and sole Heir of the Blood Royal of this Realm, And therunto (by this publick Act of Parliament, to remain to all Posterity) they did humbly and faithfully submit and oblige themselves, their Heirs and Posterity for ever untill the last drop of their bloods be spent, as the First fruits of this High Court of Parliament, and the whole Nations Loyalty and Faith to his Majesty, and his Royal Posterity for ever: upon the bended knees of their hearts agitating their most constant Faith, Obedience, and Loyalty to his Majesty and his Royal Posterity for ever. After which the whole English Nation, and all Parliaments, Members of the Commons House ever since, and particularly all Members of the Parliament of 16. Charles, continued by the Statute of 17. Charles c. 7. pretended to be still in being, did by their respective Oaths of Allegiance, Fealty, Homage, and Supremacy, (containing only their Duty, as every true and well-affected Subject not only by his duty of Allegiance, but also by the commandment of Almighty God, ought to bear

'to his Majesty his Heirs and Successors, as the Parliament, & Exact Collec-
 'and Statute of 7 Jac. c. 6. declares) jointly and severally tion, and a
 'oblige themselves, 'To bear Faith and true Allegiance not only Collection of
 'to his Majesty, but his Heirs and Successors; and him and Good Old them. The
 'them to defend to the uttermost of their power against all Attempts Cause truly
 'and conspiracies whatsoever, which shall be made a stated.
 'gainst his Majesty, their Persons, their Crown and Dignity, or any g see the Le-
 'of them, and to maintain all Jurisdictions, Preheminences, Autho- tany, Collects,
 'cities, justly belonging, united, or annexed to the Imperial Crowu for the King,
 'of this Realm; Which all Members of the long Parl. & those now Queen, and
 sitting ratified, not only by hundreds of printed Declarations, Remon- Royal Issue:
 strances, Ordinances, but likewise by a Religious Protestation, Vow, Canons, 1609;
 and Solemn National League and Covenant, (publicly sworn and subscribed Can. 54.
 with all their hands, in the presence of God himself, and by all the well-
 affected in these three Kingdoms) but by all our ordinary pub-
 lick Liturgies, Collects, Directory Articles, Homilies, Prayers before
 Sermons, in all or most of their Families, Closet-Prayers, yea Graces
 before and after meat, wherein they constantly prayed to God,
 (according to the practice of the Saints in the Old and new Te- h Tertulliani
 staments, the Primitive Church of God, and Heathen Nations, Apolog. Euse-
 & of the Church, Parliaments of England themselves, in all Ages,) feb. de Vira-
 not only for the health, life, wealth, safety, prosperity, preserva- 4. c. 19, 20. Cae-
 tion, salvation of our Kings and their Realms, but likewise of shador. Hist.
 their Royal Issue and Posterity, That there might not want a Tripartita.
 man of that Race to stow the Scepter of these Realm, so long as l. 5. c. 22. Acha-
 the Sun and Moon shall endure, or to the like effect And if na- narius Apolo-
 they cannot sufficientlie satisfy your judgements, consciences, in stazim
 this particular, nor answer the precedent reasons in defence of our Imp. Sozomen
 hereditary Kings & Kingship, against their Utopian Republick, Then Eccles. Hist.
 take up the peremptory resolution of all the Elders, and Tribes of l. 1. c. 18. l. 4.
 Israel, when oppressed by Samuels Sonnes Mis Government, Council. Tom.
 turning aside after filthy lucre, and perverting Judgement, 1 Sam. 8. 1. p. 617. Tom.
 and say resolutely to them, We will have no New Common-wealth 2. p. 670, 737,
 nor Unparliamentary Conventicle to rule over, oppress, ruine us, 738, 739, 740,
 Nay, But we will have a B I P C (our own lawfull hereditary 762, 853, 859,
 King) to reign over us, that we also may be like all other Na- 871, 875, 887,
 tions, (yea like our selves and our Ancestors in all former Ages) 891, 925, 926,
 and that our King may judge us, and go out before us, and so put 1022, 1044.
 a speedy end to all our present & future Changes, Wars, Troubles, 1039. Tom. 3.
 Cl. 24 E. 1. d. 10. Cl. 34 E. 1. d. 9. 16. Cl. 35, E. 1. d. 15. cl. 9 R. 2. d. 11. cl. 15 R. 2. d.
 56. cl. 16 R. 2. d. 11. cl. R. 2. d. 35.

Fears, Dangers, Oppressions, Taxes; and restore us to our pristine Peace, settlement, unitie, amitie, securitie, prosperitie, felicitie, upon the Propositions assented to by his beheaded Father in the Isle of Wight, whose Concessions the Ho: of Commons without division, after 3. daies and one whole Nights debate, (4 Dec. 1648. notwithstanding all the Armies menaces) Resolved upon the Question, to be a sufficient Ground for the House to proceed upon for the settlement of the Peace of the Kingdom: upon better terms, and greater advantages, than ever they have yet enjoyed, or can possibly expect from any New Free-State, or other New Armie Government or Governours whatsoever. The old Parliaments, Statutes of 25 H. 8. c. 22. 26 H. 8. c. 3. & 1 Eliz. c. 5. (the most impartial Judges in this case) long since resolving, that it is, and of very right and duty ought to be the natural inclination of all good people, like most faithfull, loving, and obedient Subjects, sincerely and willingly to desire and provide for the supportation, maintenance, and defence of the Person, Crown, Royall estate and succession of their dread Sovereign King, upon and in whom all their worldly Joy and wealth, and the surety of them all, next under God, both principally depend; as we have experimentally found by all the miseries, Oppressions sustained under our late New forms of Governments and Governors, whose || little fingers have been heavier than our Kings whole loyns; and the counsels, proceedings, of our young raw Statesmen, more pernicious, exorbitant than the old ones under our Kings. Which should engage all to return to their old Kingly Government.

4ly. If they will not upon anie terms be scrued up to such a degree of Christian, or old English Resolution, as thus to expostulate with their servants, hirelings, and fellow Members, after so manie high and bloudie contestations with their lawfull Sovereign in Parliaments, and the field, when their Laws, lives, liberties, Church, Religion, Kingdom, and all earthly comforts were less endangered than now in their own judgements; Mr. Prynn shall then intreat them only to take so much courage, as over-timorous || King Jebozaphat and his cowardly people did, when three confederated forein Nations came up to invade and destroy their kingdom; and to act as they did then. First, let them appoint a publike Fast throughout the Kingdom, Citie, Countrie, and use the self-same praier as they used. O our God, wilt thou not judge them! for we have no might against this great companie; (no nor that little Conventicle, inconsiderable handful of Armie-men & Sectaries

2 Chron 10. 6.
1018. See My
New Discovery of
First State Tyranny;
And Englands New
Chain.

2 Chron 20. 3.
3. 12. 10 18.

ries now combined against us) but our eies are unto thee; Annexing to it this praiser of David, Pl. 140. Deliver us O Lord from the evil man, preserve us from the violent men, which imagin mischief in their heart, continually are they gathered together for war. Grant not, O Lord, the desire of the wicked; Further not their wicked devices, lest they exalt themselves, Let the mischief of their own lips cover them; let them be cast into deepe pits, that they rise not up again: Let not an evil speaker be established in the earth; Let evil bunt the men of violence to their overthrow: Then pursue the Prophets advice from God unto them. Hearken ye all Judah, and ye inhabitants of Jerusalem, thus saith the Lord God, Be not afraid nor dismayed, by reason of this great multitude (much less of this small Conventicle) for the battle is not yours, but Gods. To morrow go out against them, ye shall not need to fight in this battle: only set your selves (in array against them) and stand still: (keep your ground, fear not, submit not to their power, usurpations, impositions in any kind) and the Lord will be with you; Whereupon they rose early in the morning, and went out against them with their Priests before them, singing praises and Psalms of thanksgiving to God. And when they began to sing and praise, the Lord set ambushes against the children of Ammon Moab, and Mount-Seir, which were come against Judah, and they smote one another; For the children of Ammon and Moab stood up against them of Mount Seir, utterly to slay and destroy them; and when they had made an end of them, every one helped to destroy another. And when Judah looked upon the multitude, behold they were dead bodies fallen to the earth, and none escaped. Whereupon Jehoshaphat and his people gathered up their spoiles for 3: daies space together, they were so great; and on the 4th day they blessed the Lord, and returned with joy to Jerusalem, (without the losse of anie one mans life, or one stroke struck by them) because the Lord fought against the enemies of Israel. Imitate but their example herein; go out only courageously against these Invaders of your Countries Rights, Liberties, Privileges, without fear or dispondencie; Own not their incroached Parliamentarie power, Acts, Impositions, Edicts, Taxes, Excises in anie kind; Keep fast your purses-strings, and part with no farther pay to your Armie-Saints, till they obediently submit to your commands, as their Masters, and acknowledge themselves to be your mercinarie Servants, not your sovereign new Lords, Masters: Then without any more fighting, bloodshed, danger to your persons or estates, you shall soon be-
hold

hold the Mungrel multitude of Anabaptists, Quakers, Sectaries, Republicans, Vanists, Cromwellists, Jesuits, Papists, now combined against you, divided against each other (as you see they are pretty well) and every of them will help to destroy one another, as they begin to doe, and their *Wesminster* new-convened Un-Parliamentarie Conventicle thrust out of doors by themselves again, with greater scorn, infamie, derision, damage to them, than heretofore: as Obad. 10. 15. Ezech. 35. 15. Deut. 32. 35, 36. 41, 42. Pl. 7. 15, 16. Pl. 9. 15. Pl. 140. 11. Prov. 12. 2, 3, c. 24. 21, 22. Mich. 3. 9 to 13. Hab. 2. 12, 13. Rev. 13. 10. c. 17. 6. c. 16. 4, 5, 6. Mat. 7. 2. Judg. 1. 6, 7. may assure both you and them, compared with Gods late wonderfull providences of this kind upon all sorts of Innovators: So as you may sing, *k They are brought down and fallen, but we are risen and stand upright.* But if you neglect or refuse to follow this advice; beware lest through your unworthie cowardize and negligence in this kinde, you become

k Psal. 20. 8.

JChyrac Ciran: not a speedy prey to these ravening wolves, now likely to transform London into another *m Munster*, and England into a second *Germanie*; as in the year 1534.*

1 Chyrac Ciran:
Savonia l. 14. p.
412, to 414.
Maisters Cymog.
l. 1. c. 142, Shid-
dan Commons.
l. 10

Mr. Prymme having thus fully, faithfully, sincerely discharged his dutie, and satisfied his own conscience; is resolved to *lie down quietly, to take his rest, and hope for the salvation of his God;* concluding with the words of St. Paul in a like case, 2 Tim. 4. 6, 7, 8. 16, 17, 18. *I am now ready to be offered, and the time of my departure is at hand. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give me at that day. At my first answer no man stood by me, but all men forsook me: I pray God that it may not be laid to their charge: Notwithstanding the Lord stood by me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lyon, And the Lord shall deliver me from every evil work, and will preserve me to his heavenly KINGDOM; to whom bee glorie for ever and ever, Amen.*

n Psal. 4. 8.
Psal. 119. 41.

Isay 8. 9. to 16. *Associate your selves O ye people, and ye shall be broken in pieces; gird your selves and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me, that I should not walk in the way of the people; saying, say not a Confederacie, to whom this people shall say*

a Confederacie, neither feare ye their fear, nor be afraid. But sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuarie.

Pl. 26. 3, 4, 5. O Lord, I have walked in thy Truth; I have not sat with vain persons, neither will I goe in with dissemblers. I have hated the Congregation of evil doers, and I will not sit with the wicked.

Pro. 29. 25. The fear of man bringeth a snare, but he that putteth his trust in the Lord shall be safe.

Pl. 18. 46, 48, 50: Pl. 144. 10. The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted. He delivereth me from mine enemies, yea thou liftest me up above those that rose up against me; thou hast delivered me from the violent man: Therefore will I give thanks unto thee, O Lord, among the Heathen, and sing praises unto thy name. It is he that giveth Salvation unto Kings, that delivereth David his servant from the hurtfull sword. Great deliverance giveth he unto his KING, and sheweth mercy to his anointed; To David and to his seed for evermore.

Thomas Campanella De Monarchia Hisp: c. 30. Omnis hæresis cum ad Athesmum delapsa est per sapientem Prophetam in veritatis viam reducitur; habent enim hæreses periodum suam ad motum. Rerum publicarum; quæ à Regibus in Tyrannidem; à Tyrannide in Statum Optimatum, et inde in Oligarchiam, atque tandem in Democratiam, || & in fine rursus in Statum Regium reuoluntur.

See Polybi
Hist. lib. 6.
p. 521 to 527

From my Studie in Lincolns
Inne May 18. 1659.

William Prymme.

FINIS



ERRATA.

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l. 18. Precopes; p. 48. l. 10. r. 1648. p. 49. l. 38. erolling, r. exciting;
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